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1856.

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TO  
CHARLES WELLINGTON OLIVER,  
OF BATH.

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MY DEAR SON,

THE accounts which have reached my ears respecting your zeal in behalf of Masonry, accompanied by a strict attention to constitutional authority in working the details, and a ready obedience to the edicts of the Grand Lodge, have been exceedingly gratifying.

To express my entire concurrence with the judicious course you have pursued, I dedicate to you this new Edition of a well-known Work, where you will find many maxims and precepts which may confirm your adherence to the laws and usages of the Craft, and elevate the tone of your Masonic life.

Believe me to be

Your affectionate Father,

GEO. OLIVER, D.D.

BANK STREET, LINCOLN,  
Nov. 5, 1855.





## The Author's Address to the Fraternity.

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MY DEAR BRETHREN,

It is well known that throughout my whole life I have been, not merely a lover of Masonry, but an enthusiast—a champion for the purity of its forms and ceremonies, zealous for its uninterrupted prosperity, and fearful lest the world should misunderstand its references, or misinterpret its benevolent designs. Sensitively alive to its interests and reputation, I have defended it with my utmost abilities, and have mourned when the misconduct of an individual Brother has given its enemies an advantage, and caused them to exult in an imaginary triumph. I well remember, in my early Masonic days, before I became acquainted with the true bearing and excellence of the Institution, the bitter mortification to which I found myself subjected, when an expert antagonist advanced arguments against the Order, which I was not prepared to refute; for the Masonic literature of that day was circumscribed within a very narrow compass, and extended information on the subject of Masonry was difficult of attainment.

It is a matter of infinite gratification to me, that this unfavourable state of things no longer exists, and that I have lived to a period when the Fraternity have roused themselves to a sense of duty, and entertain a feeling that the dignity of Freemasonry requires some exertions on their part to promote its popularity and place it on a level with other scientific institutions ; and who, for this great purpose, employ their talents through the medium of the Press, to display its utility as a benevolent Order, promoting at once the investigation of science and the practice of every moral and social virtue.

I have been frequently consulted by eminent Masons in various parts of the world, respecting the proper arrangement of Masonic ceremonies, that they might be conducted in strict accordance with the usages of antiquity and the general constitutions of the Order. A desire for correct information thus uniformly displayed, suggested the propriety of some general answer to all inquiries of this nature, as a measure which would not only be well received, but hailed as a boon by the Fraternity at large.

For this purpose, a Manual, embracing legitimate information on the usual ceremonies of Freemasonry cannot fail to be acceptable to the W. Masters and Officers of a Lodge in particular, and to every Brother who is desirous of becoming well versed in the usages and customs of Masonry in primitive times.



The present little volume has been compiled for the purpose of carrying out these views. The information which it contains has been carefully arranged by a comparison of the rites practised by our ancient Brethren, with those which are enjoined by the United Grand Lodge of England; and it appears extremely probable that the Fraternity would gladly adopt a uniformity of practice on points where they have hitherto been at a loss to determine whether ceremonies of constant recurrence are, or are not, in accordance with ancient usage.

In such an inquiry, the customs of foreign Lodges could not be consistently overlooked; and it is hoped that this little volume will constitute an unerring book of reference which cannot fail to be of incalculable service to the Fraternity. It is almost entirely practical; and the directions have been drawn up in strict conformity with the constitutions of our own Grand Lodge; so that the Brethren may adopt them in full confidence that they are as sound and legitimate as if they had been enjoined by authority.

G. O.

SCOPWICK VICARAGE,

*January 1st, 1849.*



## Preface to the Second Edition.

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IN exemplifying the science of Freemasonry, an author is bound in fetters from which the professors of all other arts and sciences are free. There are many points of great importance which he trembles to approach. In a *viva voce* lecture, within the walls of a tyled Lodge, the W. M. is unrestricted, and at full liberty to expatiate on any of the reconditè subjects which are embodied in the Signs and Symbols, Ornaments, Furniture, and Jewels, whether relating to rites and ceremonies, doctrine or discipline, or to historical, symbolical, or arcane facts and disquisitions. But the author who ventures to illustrate some of these subjects in a printed form must be especially careful not to overleap the boundaries which Masonic law has erected for the exclusion of cowans, and other curious impertinents, who are desirous of penetrating the secrets of Freemasonry without a legitimate introduction into the Lodge, where alone they are freely communicated.

Propriety is the mental Tyler, which bars the Masonic writer from disclosing the nature of those occult practices that ought never to be whispered



beyond the sacred precincts of the consecrated floor.

Under these circumstances, the composition of a Guide to the Lodge becomes surrounded with many difficulties ; for the Fraternity are apt to expect more information than can consistently be imparted. I have, however, endeavoured to gratify the Masonic student on all open subjects of discussion, by revising the present Edition with the greatest care ; because, as a practical work, it is of the utmost importance that it should be as correct as may be practicable without the violation of any solemn pledge.

For this purpose it has been re-written and differently constructed ; and, although there are necessarily many things omitted, on which the reader, especially if he be a young Mason, might be desirous of information, yet it is hoped that, on the whole, considerable improvement has been effected. The omissions could scarcely have been supplied without incurring a breach of faith, which it will be the study of every genuine Mason carefully to avoid.

Notwithstanding the absence of all prohibited subjects, it will be found that a considerable quantity of additional matter has been condensed into a small compass ; and by the present re-arrangement of the volume, it may be more advantageously consulted, and referred to with greater profit and pleasure than in its original form.

The Chapter of Aphorisms constitutes a new feature in a work on Masonry, which will doubtless be welcomed with approbation by the entire Fraternity. These brief and sententious maxims will be found to contain an inexhaustible fund of instruction for the junior members of the Society, without being destitute of matter for serious reflection to Brethren of higher standing and greater experience. They embrace many subjects of discipline, and while their study will elevate the candidate into a sound and practical Mason, their observance will lead to honour and distinction, the applause of his associates, and the highest rewards that Masonry can bestow.

In a word, as a Reviewer of the former Edition testifies, "the book is likely to become a text-book to the Fraternity throughout the world, for its practical utility cannot be denied. . There is not a single class of Brethren amongst those who are ever so slightly disposed to consider the science worth cultivating, who will not find a fund of entertainment and instruction in one or other of its divisions. The subjects have been judiciously chosen and scientifically discussed, and the directions are so clearly given, that any Brother of ordinary intelligence will find no difficulty in understanding them."



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**THE  
BOOK OF THE LODGE.**

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**PART I.  
CEREMONIES.**



## CHAPTER I.

### WHAT IS MASONRY?

“ King Athelstan caused a general assembly of all masons in the realme at York, and there made many masons, and gave them a deepe charge for observation of such articles as belong to masonry, and delivered them a charter to keepe ; and when his Assembly was gathered together, he caused a cry to be made, that if any mason of them had a writing that did concerne masonry, or could informe the King in any thing or matter that was wanting in the said science already delivered, that they or hee should deliver them to the King, or write them to him : and there were some in French, some in Greeke, some in English, and other languages ; whereupon the King caused a book to be made, which declared how the science was first invented, and the utility thereof ; which book he commanded to be read and plainly declared when a man was to be made a mason, that he might fully understand what articles, rules, and orders he was obliged to observe ; and from that time untill this day masonry hath been much respected and preserved ; and divers new articles hath been added to the sayd charge, by good advise and consent of the best Masons and Fellowes.” — ANCIENT MASONIC MANUSCRIPT.

THE tendency of Freemasonry is sometimes mistaken, not only by the uninitiated, but also by many of those who have been superficially instructed in its mysteries. One considers it to be an institution framed for the purposes of benevolence ; that, through its medium, the sick may be visited, the destitute relieved, the widow comforted, and the aged placed in a situation where want can never more afflict them. But

this design, how amiable and praiseworthy soever it may be, is only one of the purposes of Freemasonry ; and if, as this class of Brethren suppose, it were confined to these charitable ends, it would rank merely on a level with a common Friendly Society, or Sick Club. Others suppose it to be connected with artisans and operative stonemasons ; judging from the instruments of mechanical craft which form the chief symbols of the order, that this must be its principal reference ;—while some take it for a mere convivial society, whose exclusiveness in the selection of its members is guarded by signs and tokens, the payment of a heavy fine at admission, and the adoption of a peculiar dress.

There are other opinions afloat, even amongst the Brethren themselves ; some of whom frequently display such a frigid indifference to the peculiarity of its construction, and are so insensible to the great and apparent advantages which result from its complicated organization,—embracing history and legend, science and morals, and blending the practice of virtue with the enjoyment of moderate conviviality,—as to afford a reasonable pretext to those who are uninitiated for taking no interest in the institution, and for repressing any desire which they might otherwise have entertained to “ask, that they might have ; to seek, that they might find ; and to knock, that the door of Masonry might be opened to them.”

Symbolical Masonry, under whatever form it may be propounded, is a Catholic institution, democratic in its form and government, and universal

in its operation. This is demonstrable from any of the definitions of the Order ;—from the free election of its chief magistrate and the inferior governors of every private Lodge, annually and by universal suffrage ;—and from the reputed form, and symbolical extent of its Lodges. If it were deprived of any of the above attributes, it would be no longer Freemasonry ; and all its beneficial effects upon the mind and manners of men would be scattered to the winds of heaven. That this conclusion is not unwarranted, we will proceed to test it by an inquiry into the nature of the institution, and its peculiarity of construction ; which will clearly prove the free application of its principles to every inhabitant of the globe who acknowledges the being of a God, whatever be his colour, religion, education, or mental qualifications.

A consideration of the definitions of Freemasonry which have been given in different ages, and by different writers, will clear the way, and form a preliminary step to the consideration of its general principles, and show in what manner they are applicable to all mankind in every age and nation.

1. In a MS. which has the reputation of having been written by King Henry VI., we have this definition of Masonry. “ Ytt beeth the skylle of nature, the understondynge of the myghte that ys hereyune, and its sondrye werkynges ; sonderlyche, the skylle of reckenyngs, of waightes and metynges, and the true manere of façonnyng al thynges for mannes use ; headlye, dwellinges, and



buyldynges of alle kindes, and all other thynges that make gudde to manne.” And again, the same document asserts that the arts which have been taught to mankind by Masons, are “agricultura, architectura, astronomia, geometria, numeres, musica, poesie, kymistre, govermente, and relygionne.”

In these definitions we find nothing of an exclusive or unapproachable nature; for natural, mathematical, and mechanical knowledge, have been practised in every age, and by every people upon the face of the globe. Whether we turn our eyes to the east or to the west—to India and China—Egypt and Greece—Scandinavia and Britain—Mexico and Peru—the remote islands of Australia on the one hand, or Iceland and Spitzbergen on the other—we shall find everywhere traces of genius and skill of the highest antiquity, which excite our astonishment, and prove beyond a doubt, that how proud soever we may be of our progress in the above arts and sciences, we were equalled, and in some instances surpassed, by those primitive nations. The monuments of India and Egypt, with those of what we denominate the New World, exhibit the perfection of science, and the triumphs of human ingenuity; as the ruins of Herculaneum and Pompeii have thrown open to our inspection the elegance and luxury of the Greeks and Romans at the period when these cities were destroyed by the fearful eruptions of Mount Vesuvius, in the time of Titus, a short time after the destruction of the temple of Jerusalem.<sup>1</sup>

<sup>1</sup> Recent discoveries in Central America have made us acquainted with a series of facts which display the scientific

The arts then being of universal application, Freemasonry—which teaches those arts—is of universal application also, and hence cosmopolitical.

2. The next definition of Masonry which I shall adduce in proof of the same proposition, was propounded at the revival of Masonry by Dr. Anderson,

acquirements of an unknown people, whose antiquity cannot even be conjectured. Stephens, in his "Incidents of Travel," has the following reflections in the midst of the magnificent ruins of Copan in Mexico. "There were no associations connected with the place; none of those stirring recollections which hallow Rome, Athens, and the world's great mistress on the Egyptian plain; but architecture, sculpture, and painting, all the arts which embellish life, had flourished in this overgrown forest; orators, warriors, and statesmen; beauty, ambition, and glory, had lived and passed away, and none knew that such things had been, or could tell of their past existence. Books, the records of knowledge, are silent on this theme. The city is desolate. No remnant of this race hangs round the ruins, with traditions handed down from father to son, and from generation to generation. It lay before us like a shattered bark in the midst of the ocean; her masts gone, her name effaced, her crew perished, and none to tell whence she came, to whom she belonged, how long on her voyage, or what caused her destruction; her lost people to be traced only by some fancied resemblance in the construction of the vessel, and perhaps never to be known at all. The place where we sat—was it a citadel, from which an unknown people had sounded the trumpet of war? or a temple for the worship of the god of peace? or did the inhabitants worship the idols made with their own hands, and offer sacrifices on the stones before them? All was mystery, dark, impenetrable mystery; and every circumstance increased it. In Egypt, the colossal skeletons of gigantic temples stand in the unwatered sands in all the nakedness of desolation;—here an immense forest shrouds the ruins, hiding them from sight, heightening the impression and moral effect, and giving an intensity and almost wildness to the interest." One thing, however, is quite certain. These ruins exhibit a knowledge of the sciences which is not surpassed by any nation of the world.

the learned author of the History and Constitutions of Masonry, whose opinion, in those days, was considered decisive on every point connected with the Order. As the former related exclusively to science, this is confined to morals ; and will be found equally comprehensive. “ The end, the moral, and purport of Masonry is, to subdue our passions, not to do our own will ; to make a daily progress in a laudable art, and to promote morality, charity, good fellowship, good nature, and humanity.”<sup>2</sup>

I have considered this definition with great attention, and cannot find anything exclusive in the terms by which it is set forth. It is applicable to all mankind, in every situation, condition, and religion. There can be no exceptions to the universality of its principles ; and the virtues which it enjoins may be practised by old and young of both sexes, in all nations, whether savage or civilized. To subdue the passions has been the universal aim of mankind. All have placed their hopes upon it ; and hence sprang the first idea of the *Γνωθι σεαυτόν*, which was inscribed on the portal of the heathen temples, that it might prove a stimulus to virtue, of which it was the first lesson, and lead to the desirable consummation, in which all excellence was blended, of subduing the passions.<sup>3</sup>

Amongst the early Christians, many of whose

<sup>2</sup> Golden Remains, vol. 1. p. 49.

<sup>3</sup> Few attained this blessed serenity of mind, but Socrates was amongst the number ; for Zopyrus, an eminent physiognomist, having declared that he discovered in the features of that philosopher evident traces of many vicious passions, the friends of Socrates derided his judgment, which they declared was emi-

names have been inscribed on the lists of the Order, whether truly or not is immaterial to our present purpose, this result was frequently acquired ; of which the history of the persecutions affords numerous instances ; and without it the religion of Christ could not have been successfully promulgated in the midst of dangers, and under the constant dread of bonds, imprisonment, and death.

It is however true that the early Christians practised the moral definition Masonry. They subdued their passions ; did not their own will ; made a daily progress in a laudable art ; and practised morality, charity, good-nature, and humanity.<sup>4</sup>

If we turn to the savages of the east or the west, we shall find the same general principle exemplified ; they attained such a mastery over their passions

nently at variance with fact. But Socrates acknowledged his penetration ; confessing that he was naturally disposed to vicious indulgences, but that he had subdued his passions by reason and philosophy.

<sup>4</sup> Tacitus thus mentions the facts :—“ Their sufferings at their execution were aggravated by insult and mockery ; for some were disguised in the skins of wild beasts, and worried to death by dogs ; some were crucified, and others were wrapped in pitch shirts, and set on fire when the day closed, that they might serve as lights to illuminate the night.” And Juvenal, to the same purport, says :—“ They were subjected to be burned in their own flame and smoke, their head being held up by a stake fixed to their chin, till they made a long stream of blood and melted sulphur on the ground.” And they endured these accumulated sufferings with a constancy that elicited the admiration even of their enemies. They had a great contempt for the things of this world, and cherished such strong hopes of immortality, that they surrendered themselves cheerfully to sufferings, and despised death under whatever fearful form it might be presented to them.

under circumstances the most distressing, that when the fortune of war placed them in the hands of their enemies, they despised torment and courted death ; and instead of trying to conciliate their persecutors, they taunted them with their own performances, and dared them to proceed to the utmost extremity of inflicting pain ; dying at length with a song in their mouth, and joy and peacefulness in their hearts..

So extensive was the operation of Masonic principles, even in the absence of Masonry itself ; and so boundless was the influence of those peculiar virtues which it recommends and enforces, that their operation may justly be pronounced to be universal in extent, and consequently unlimited in its practice.

3. The next definition we meet with was promulgated about the middle of the 18th century. It is peculiarly cosmopolitical, and requires no explanation to point out its universal tendency. “ Masonry is a science confined to no particular country, but extends over the whole terrestrial globe. Wherever arts flourish, there it flourishes also. Add to this, that by secret and inviolable signs, carefully preserved among the Fraternity, it becomes a universal language. Hence many advantages are gained ; the distant Chinese, the wild Arab, and the American savage, will embrace a Brother Briton, and know, that besides the common ties of humanity, there is still a stronger obligation to induce him to kind and friendly offices.”

4. “ Freemasonry is a benevolent Order, instituted by virtuous men, for the praiseworthy purpose of

spreading the blessings of morality and science amongst all ranks and descriptions of men.”

5. “Freemasonry is the grand and universal science which includes all others, but having a more immediate reference to those branches which teach us a knowledge of ourselves, and our duty to others.”

These definitions of Masonry convey the same truth—that its purposes are benevolent, and being spread over the whole universe, operate, without respect of persons, to make men happy in this world, with the hope of having it increased in the world to come. Like the former definitions, they refer not only to the inhabitants living in the 19th century, wheresoever dispersed under the wide and lofty canopy of heaven, but to all nations, kindreds, and people, from the creation of the world. In this respect it is like Christianity, which is also a cosmopolite institution, comprehending all mankind in one fold under one Shepherd, and embracing them in the universal scheme of unlimited redemption.<sup>5</sup>

Amongst the principal nations of the earth, a peculiar institution was in existence, which promised eternal happiness in Elysium to all who were initiated into its mysteries ; while the deepest and most painful caverns of Tartarus were allotted to the atheist,

<sup>5</sup> There never was any nation under heaven, how savage soever its inhabitants might be, who had not some notion of a Supreme Being, and a future state of existence. Their opinions were often fanciful, and frequently erroneous, but none were buried in a gloomy atheism ; each had its scale of virtue which was reputed to translate them to the Good Spirit after death.

and the despiser of these celebrations. Cicero asserts that it is by the influence of the Mysteries that mankind are drawn from a savage life, and modelled by humanity. Hence they are called *Initia*, because they are the beginnings of a life of reason and virtue ; and men receive from them a superior degree of happiness here, with the promise of a better life hereafter. And Plato says to the same effect : “ In my opinion, the institutors of the Mysteries were well acquainted with the manners and dispositions of men ; for, in these rites, the aspirants were taught, that those who died without being initiated would for ever stick fast in the mud and filth of Tartarus ; while those who were purified by initiation should, after death, be advanced to the habitations of the celestial deities.”

In these extracts we find principles enunciated which correspond in a great measure with the above definitions of Freemasonry, and show that similar ideas existed, and produced the same conclusions in every age and nation of the world ; for the precepts of our noble Order have been admitted throughout all time, as the best calculated to produce human happiness here, and lead to a more perfected and ineffable bliss hereafter. The patriarchs practised it, and founded their dearest hopes upon it. The Jews professed it, although they did not in practice conform to its dictates, as may be instanced in the case of the woman taken in adultery.<sup>6</sup>

<sup>6</sup> “ Her crime was manifest,” says Dean Kirwan, “ and her punishment exactly laid down in the law ; yet it filled the just soul of the Redeemer with indignation, to see men so criminal as the Pharisees, the slaves of every passion, under the mask of extraordinary zeal, standing forward with clamour and eager-

Even the heathen eulogised the beauty of virtue, although they misapplied the term, and believed it to consist in practices which revelation condemns in the strongest terms ;<sup>7</sup> for if we refer to their lives, we shall find them replete with conduct which is in direct opposition to the precepts, because they mistook the meaning of the word virtue, and classed on an equality with it many unsocial, selfish, and fiend-like passions. How different are the conclusions of our glorious science, which centre all the benevolent affections of the mind in charity and Brotherly Love. In the words of one who was not a Mason by initiation, but was truly a Brother in his heart,—“ How perfective of human nature and human happiness that system is, which, even in the face of an enemy, observes a Brother ; which is one continued line of exhortation to unbounded benevolence, and whose illustrious founder nesses to avenge the violated law ; he therefore answered them in a way not to palliate the offence, but which strikingly conveyed the indispensable concomitant of true zeal,—Let the man who is without sin amongst you cast the first stone at this unfortunate woman ?” A decision too pointed not to have a most apt and a most humiliating effect ; for, as the Evangelist reports, “ they retired one after another silent and confounded.”

<sup>7</sup> “Disciplines,” says Hippodamus the Pythagorean, “are the sources of erudition, and cause the desires to be impelled to virtue. But the laws, partly detaining by fear, repel men from the commission of crimes, and partly alluring by honours and gifts, excite them to virtue. And manners and studies fashion the soul like wax, and through their continued energy, impress in it propensities that become, as it were, natural. It is necessary, however, that these three should have an arrangement in conjunction with the beautiful, the useful, and the just ; and that each of these three should, if possible, have all these for its final intention ; but if not all of them, it should at least have two or one of them as the mark at which it aims, in order that *disciplines*, *manners*, and *laws*, may be beautiful, just, and advantageous.”



has declared, that its professors should be known and immortalized by that one sentiment alone; thus pointing out the means of beginning our heaven upon earth, and antedating here below the joys and tranquillity of the blessed."

6. "Speculative Masonry is so far interwoven with religion, as to lay us under the strongest obligations to pay that rational homage to the Deity which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of creation, and inspires them with the most exalted ideas of the perfections of the Divine Creator."

Herewe have a direct assertion of the universal tendency of Masonry, for the precept is applicable to all people that ever existed, or that ever shall exist throughout the whole course of time. The homage which is due from the creature to the Creator is a natural feeling, implanted in the heart by the Deity Himself, and existing with the most barbarous as well as the most enlightened people. None who saw the course of the sun by day, the moon and the stars by night, the growth of vegetables, summer and winter, seed-time and harvest, could be ignorant of the existence of some superintending phenomena; everything preserving the most perfect order and regularity: for the most barbarous and savage people—possessing but a single spark of reason—could not be induced to believe that the sun and the moon occupied their places by chance, that by the effect of accident the trees put out their buds at one season of the year, the blossoms and leaves at another, which ripened

into fruit in a third, and were cast aside in a fourth, because they were useless in an inclement winter. Even Aristotle, who, if not an absolute atheist, was on the very verge of it, could say, "that to believe the gods to be the first beings, is a divine truth ; and that, though arts and sciences have probably been often lost and revived, yet this opinion has been preserved as a relic to this very time."<sup>8</sup>

From such arguments we deduce the universal application of the definitions of Masonry under our present notice, in proof of the fact that the order is cosmopolitical.

7. "The zeal of Masons in the acquisition of knowledge is bounded by no space, since they travel from east to west in its pursuit ; and the principles which actuate them are highly conducive to morality ; viz., the attempt to rule and govern the passions, and to keep a tongue of good report, that where candour cannot commend, silence will at least avoid reproach."

<sup>8</sup> There is an excellent passage to the same effect in a writer of the last century, which is worth preserving. "The judgment that every wicked man necessarily and immediately makes concerning any unjust act of another, by which he himself happens to suffer, will for ever convict him of knowing well that difference of moral good and evil which he is not willing to acknowledge, or which he is not willing to make the rule of his own behaviour. This is what the Apostle calls the law written in men's hearts, by which they are a law unto themselves, their conscience also bearing witness, and their thoughts the meanwhile accusing or excusing one another ; therefore, it is certain, men are naturally conscious of the difference of good and evil, and of the consequent desert of their own actions. It is natural for them to apprehend that this judgment of their own consciences is the judgment that God also passes upon them ; and the Scripture very clearly affirms that it is so."

8. "The Masonic system exhibits a stupendous and beautiful fabric, founded on universal piety, unfolding its gates to receive, without prejudice or discrimination, the worthy professors of every description of genuine religion; concentrating as it were, into one body, their just tenets, unincumbered by the disputable peculiarities of all sects and persuasions."

These definitions need no comment. The reference which they contain to universality, to the application of Masonry by all religious sects, and the professors of every mode of faith who practise genuine religion in its purity, are too evident to be denied, and too plain to admit of dubitation or dispute. They exhibit a beautiful picture of the genius of Masonry opening wide her arms of benevolence to receive the children of men; like the Saviour of mankind inviting His creatures to accept the salvation which He freely offers without money and without price. "Come unto Me all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and you shall find rest unto your souls. For My yoke is easy, and My burden is light."<sup>9</sup> And His benevolent intentions are confirmed by St. Paul in his cosmopolite assertion that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."<sup>10</sup> And again, with more universality of application in another place, "there is neither Greek nor Jew, circumcision nor

<sup>9</sup> Matt. xi. 28, to end.

<sup>10</sup> Gal. iii. 28.

uncircumcision, Barbarian, Scythian, bond nor free ; but Christ is all and in all.”<sup>11</sup>

9. “ Masonry is a beautiful system of morality, veiled in allegory, and illustrated by symbols.”

This illustration, when divested of its first member, is peculiarly applicable to all those remarkable institutions which prevailed amongst heathen nations, and were denominated Mysteries, but are now called the Spurious Freemasonry. It is true, they eulogised morality in pompous language, but practised it not ; or more correctly speaking, understood it not. Ovid affirms,

*Ingenuas didicisse fideliter artes,  
Emollit mores, nec sinit esse feros ;*

a sentiment which is extremely apposite, and embodies an attribute of Masonry ; for by the study of the sciences, our Order asserts that we acquire a propensity to benevolence, and a desire to be useful to our fellow-creatures. Horace, however, excludes morality from the practice of his “good man,” and confines it to obedience to the laws of our country. *Vir bonus est quis ? Qui consulta patrum, qui leges juraque servat.*<sup>12</sup>

<sup>11</sup> Col. iii. 11.

<sup>12</sup> Charondas, the Catanæan philosopher, thus recommends morality. “ Wanton insolence and injustice are the attendants of shamelessness and impudence ; and destruction follows these. Let, however, no one be impudent, but let every one be modest and temperate ; because he will thus have the gods propitious to him, and will procure for himself salvation. For no vicious man is dear to divinity. Let every one likewise honour probity and truth, and hate what is base and false ; for these are the indications of virtue and vice.”

It will be unnecessary to multiply instances of the love of virtue amongst the heathen in theory—the fact is notorious. But the fate of their best and most virtuous men will show the kind of estimation in which their moral harangues were held by the people. Pythagoras was slain.<sup>13</sup>

Aristides was banished from his country out of envy, because by his upright and virtuous conduct he had acquired the appellation of “the Just.” Alcibiades was killed by a faction; Socrates was put to death for his virtues; and it was at all times dangerous for any one to be celebrated for his benevolence, justice, or kindness to the poor.<sup>14</sup>

<sup>13</sup> As he sat in council with his friends in the house of Milo, it was set on fire by some one out of envy, because he had been refused admission. Pythagoras made his escape, for the envious man had vowed to take away his life; and having procured the assistance of a few unworthy men, the philosopher was hotly pursued. Coming to a place full of beans, he stopped short, saying, “it is better to be taken than to tread amongst the beans; it is better to be killed than to speak,” and his pursuers accordingly slew him. In a similar manner most of his disciples lost their lives.

<sup>14</sup> If we take a view of the heathen morality through the medium of its public institutions, we shall not enjoy a more favourable picture of its operation. Law and religion were equally sanguinary; and a benevolent feeling towards those miserable beings who filled the laborious situations of life would have been considered the extremity of weakness and folly. “They showed no mercy to the widow, did no good to the fatherless, nor helped any man in his distress” (Baruch vi. 37, 38). To accomplish a favourite object, human life was sacrificed freely, and without compunction or regret, as Pharaoh Necho sacrificed 120,000 men in a fruitless attempt to cut a channel from the Mediterranean to the Red Sea. And if we refer to morality in a national point of view, the result will be exactly the same. Philosophers and hierophants gave public disser-

It is evident, therefore, that if we would apply the last definition to the ages which were past at the advent of Christ, we must reject the first member of the sentence, and leave out the allusion to morality. Its practice is indeed cosmopolite, and it was lauded amongst every description of people, but its object was mistaken, and consequently true morality—the love of God and of our neighbour, and the practice of every moral and social virtue—was unknown. But the remainder of the definition applies with great propriety to the ancient mysteries of every country in the world, which were truly veiled in allegory, and illustrated by symbols. The former consisted in a description of the reputed death of a celebrated individual who was indifferently named Osiris, or Bacchus, or Adonis, or its equivalent in every other nation; with the ceremony of discovering the lost remains, and raising them to a more decent interment. The same legend, with precisely the same reference, formed the basis of the Spurious Freemasonry, in every quarter of the globe.

10. The following, with which I conclude this portion of the subject, can scarcely be termed a

tations in praise of virtue, while they practised in private the most unbounded licentiousness. The morality of the pagans in India may be estimated from the Bayaderes or dancing girls, who were the property of the priests, and the public worship of the Lingam; that of Greece and Rome by the excesses of the Dionysiaca, and the prostitution of virgins in the temple of Mylitta; while the nations of northern Europe and America were addicted to the sacrifice of human victims, and believed the practice to be a service well pleasing to God.

definition of Masonry. It is rather a general admonition respecting the practice of religion, which has been introduced into the ancient charges for the express purpose of showing the cosmopolitical nature of the institution. "In ancient times the Christian Masons were charged to comply with the Christian usages of each country where they travelled and worked ; but Masonry being found in all nations, even of divers religions, they are now only charged to adhere to that religion in which all men agree (leaving each Brother to his own particular opinions) by whatever names, religions, or persuasions they may be distinguished ; for they all agree in the three great articles Noah, enough to preserve the cement of the Lodge. Thus Masonry is the centre of their union, and the happy means of conciliating persons that otherwise must have remained at a perpetual distance."

This latitudinarian principle is well adapted to a society which is considered to be universal. It is expressed in such general terms as to be no burden upon any man's conscience, because it meddles with no system of religion, and leaves every member at full liberty to follow that way of faith in which he had been educated. The lectures of Masonry, however, which are the exponents of the Craft, abound in subjects which bear a direct and exclusive reference to Christianity ; and the historical Landmarks are most of them, types of the Christian religion ; and they cannot be otherwise explained.

The cosmopolitical construction of Masonry may be also verified by the reputed extent of the Lodge,

which in length, and breadth, and depth, and height, is a representation of the universe as the temple of the living God. Thus the Lectures teach that “the universe is the temple of the Deity whom we serve ;—wisdom, strength, and beauty are about His throne as the pillars of His work ; for His wisdom is infinite, His strength is omnipotent, and beauty shines forth throughout all creation in symmetry and order ; He hath stretched forth the heavens as a canopy, and the earth He planted as His footstool ; the canopy of his temple is crowned with stars as with a diadem ; the sun and moon are messengers of His will, and all His law is concord.”<sup>15</sup>


In this quotation we find that a Mason’s Lodge is a symbol of the universe, which is the magnificent temple of the Deity, or the centre of the divine circle. But where is the circumference ? This we are totally ignorant of. The centre, however, is sufficient for our present purpose, for it fills all known space, and extends throughout extent. The centre of the Almighty circle which the Deity alone can fill, occupies millions upon millions of miles, farther than the human eye can reach, with all the assistance which the most improved instruments are able to afford.<sup>16</sup>

<sup>15</sup> It was a favourite theory amongst the Masons of the last century to compare their Lodges to the tabernacle of Moses ; and with reason, for it was the deliberate opinion of Josephus and Philo, both undeniable authorities on such a point, that the tabernacle was an emblem of the universe. By parity of reasoning, therefore, a Mason’s Lodge is properly and appropriately symbolical of the universe.

<sup>16</sup> Sir John Herschel, in his “ Essay on the Power of the



So universal is Masonry. All mankind are creatures of the same God, and equally the objects of His care. . He makes His Sun to shine upon the evil and the good alike, and sendeth rain on the just and unjust, for there is no respect of persons with Him. Thus, also, in Freemasonry "a king is reminded, that though a crown may adorn his head and a sceptre his hand, the blood in his veins is derived from the common parent of mankind, and is no better than that of his meanest subject. The statesman, the senator, and the artist, are there taught that, equally with others, they are by nature exposed to infirmity and disease; and that an unforeseen misfortune or a disordered frame may impair their faculties, and level them with the most ignorant of their species. Men of inferior talents, who are not placed by fortune in such exalted stations, are instructed by Masonry to regard their superiors with respect, when they behold them voluntarily divested of the trappings of external grandeur, and condescending, in a badge of innocence and bond of friendship, to trace wisdom and to follow virtue, assisted by those who are of a rank beneath them. Virtue is true nobility, and Telescope to penetrate into Space," a quality distinct from the magnifying power, informs us that there are stars so infinitely remote as to be situated at the distance of twelve millions of millions of millions of miles from our earth; so that light, which travels with a velocity of twelve millions of miles in a minute, would require two millions of years for its transit from those distant orbs to our own; while the astronomer, who should record the aspect or mutation of such a star, would not be relating its history at the present day, but that which took place two millions of years gone by.



wisdom is the channel by which virtue is directed and conveyed. Wisdom and virtue alone, mark distinction amongst Masons."

From all these arguments and demonstrations we conclude that Masonry is an institution which is applicable to all mankind, in all ages and conditions of humanity; and its construction is so perfect, that, although it has been strictly scrutinized by enemies as well as friends, yet, notwithstanding the existence of a few anomalies, from which no human establishment is free, no material flaw has hitherto been found, of sufficient importance to endanger its existence. It has outlived the envy of its opponents, and gathered strength from every hostile attack. In some countries Church and State have been arrayed against it without effect;—demagogues and adventurers have endeavoured to obscure its purity by heaping upon it every kind of absurd innovation; but their respective systems, after an ephemeral existence, have sunk, one after another, into merited oblivion, leaving Freemasonry to enjoy its triumph;<sup>17</sup>—

<sup>17</sup> These innovations were so successful on the continent, that they enlisted disciples by thousands, and spread over every country in Europe. I subjoin a list of 941 degrees, all of which were practised there under exalted patronage.

Royal Order of Bruce, 2 degrees; the Temple, 5; Order of Perfect Happiness (andogyne), 4; Order of Clermont, 3; Order of Strict Observance, 15; Order of Mount Tabor (andogyne), 9; Order of Mizraim, 90; Order of the Illuminati, 9; Rite de la Vielle Bru, 9; Rite des Elus Coens, 9; Rite des Ecossais, 80; Rite des Chevaliers Bienfaisants, 12; Rite de Ancien et Accepté, classes 7; Rite de Ancien et Accepté, degrees 33; Rite of Namur, 33; German Rose Croix, 9; System of the Royal

seceders have threatened to betray its secrets, but all their attempts have signally failed. The Order, being based on Brotherly Love and Charity, is imperishable. "Masonic secrecy," says Brother Blanchard, a learned transatlantic Mason, "is a mysterious thing—it has never been divulged. The most tattling man, if he be a Mason, keeps the secret. There is no risk of him. Enrage, discipline, expel—he never tells! Mad, drunk, or crazy—he never tells! Does he talk in his sleep? It is not about Masonry. Bribe him in his wants—tempt him in his pleasures—threaten him, or torture him, he will endure being a martyr, but—he never tells!" All that have opposed its progress have shared the same fate, being met by the obloquy and derision of mankind.

York at Berlin, 9; System of Zinnendorff, 7; System of Swedenborg, 13; System of Chartannier, 9; System of Tschoudy, 6; System of Scroeder, 10; System of Cagliostro (androgynous), 6; System of Fessler, 6; System of Viany, 16; System of Page, 11; System of La Rouge, 7; System of Lemanceau, 7; System of Hecart, 5; System of Pyron, 43; System of (author unknown), 83; System of Peuvret, 81; System of the Grand Orient of France, 7; System of Fustier, 64; Le Petit Elu, 3; Philosophical Masonry, 12; Adonhiramite Masonry, 11; Elu de la Vérité, 14; the German Union, 22; Elus, 33; Metropolitan Chapter of France, 100; Persian Philosophers (androgynous), 10; Swedish Masonry, 12; Adoptive Masonry (androgynous), 5; General Masonry, 150.

## CHAPTER II.

## THE LODGE.

The secunde artycul of good Masonry,  
As ye mowe hyt here hyr specyaly,  
That every mayster that ys a Mason,  
Most ben at the generale congregacyon,  
Where that the semblé schal be holde ;  
And to that semblé he most nede gon,  
But he have a resenabl skwsacyon,  
Or but he be unboxom to that craft,  
Or with falsshed ys over raft,  
Or ellus sekenes hath hym so stronge,  
That he may not come hem amonge ;  
That ys a skwsacyon, good and abulle,  
To that semblé withoute fabulle.


ANCIENT MASONIC MANUSCRIPT.

I HAVE often admired the observation of Plutarch, when treating on mental tranquillity. “ That saying of Diogenes,” he remarks, “ extremely pleaseth me, who, seeing some person dressed very neatly to attend a public entertainment, asked him whether every day was not a festival of a good man ? And certainly, that which makes it more splendid is—sobriety. For the world is a spacious and beautiful temple, which a man is brought into as soon as he is born, not to be a dull spectator of the works of art ; but of things of a more sublime nature, which have the principles of life and motion in themselves ; such as the sun, moon, and stars ; rivers, which are constantly supplied with fresh accessions of water ;

and the earth, which, with the indulgence of a tender mother, suckles the plants, and nourishes her sensitive creatures. If life, therefore, is the most perfect institution to which we are introduced, it is but just that it should be passed in cheerfulness and tranquillity."

In like manner, when a candidate is first introduced into a Lodge, which is a lively type of the world, he must not be an inattentive spectator, if he desires to reap any benefits from his initiation. He must, "read, mark, learn, and inwardly digest," all he sees; for everything which is visibly displayed before his eyes is invested with a moral signification, that may be beneficially applied to some useful purpose of civil, social, or religious life. The lessons of virtue which are drawn from these sensible objects are of the utmost value, because they are applicable to all views and circumstances; and they are extremely pleasing and attractive, because they are dictated in a spirit of kindness and cheerful benevolence. And the Master would do well if he endeavoured to impress them on the candidate's mind, by some such form of words as these, which might be profitably used as a Lecture.

The earliest description of a Lodge that I have met with, explains it as being "just and perfect by the numbers 3, 5, and 7." This was subsequently exemplified in the following prescribed form. "A Lodge of Masons is an assemblage of brothers and fellows met together for the purpose of expatiating on the mysteries of the Craft; with the Bible, Square, and Compasses, the Book of Constitutions,



and the Warrant empowering them to act.” In the formula used at the present day a further amplification has been adopted. It is here denominated “an assembly of Masons, just, perfect, and regular, who are met together to expatiate on the mysteries of the Order ; *just*, because it contains the volume of the Sacred Law unfolded ;—*perfect*, from its numbers, every Order of Masonry being virtually present by its representatives, to ratify and confirm its proceedings ;—and *regular*, from its warrant of constitution, which implies the sanction of the Grand Master for the country where the Lodge is held.”

Some thus distinguish between the Charter, Warrant, and Constitutions, which indicate the regularity of a Lodge ; the first includes the sanction of the mysteries, forms, and ceremonies enjoined by the laws of the country where the Lodge is assembled ;—the second is the ancient and lawful authority of the Grand Master ;—and the third is the sanction of the Grand Lodge. In the middle of the last century the Lodge was described as “a representation of the world, in which, from the wonders of nature, we are led to contemplate the Great Original, and worship Him for His mighty works ; and for the same reason we are also moved to exercise those moral and social virtues which are incumbent on mankind as the servants of the Great Architect of the Universe, in whose form they were created.”

The above definitions, combined, will show that a Lodge of Masons is a school for the practice of science and good manners ; and a microcosm, or representation of the universe. From the principle

of piety to the Most High, its pursuits lead to a knowledge of virtue both moral and social, and the exercise of those courtesies which produce confidence and mutual esteem betwixt man and man. In form and extent it is an oblong square ; its length reaching from east to west, its breadth from north to south, its height, according to the most ancient definition, “ inches, feet, and yards innumerable, extending to the heavens ;” and its depth “ to the centre of the earth ;” which, in a globe or sphere, is the greatest extent that can be imagined.<sup>1</sup>

The Lodge stands “ on holy ground ;” having been consecrated by three offerings on the spot where Solomon’s temple was erected ; all of which were distinguished by the visible appearance of the Angel Lord of the Covenant—Jehovah—the Messiah, or Christ, as types of His presence on the same mountain to work out human salvation by His death upon the cross. It is placed, according to the testimony of the old York Lectures, “ on the

<sup>1</sup> This universality was symbolized by the Theosophical Masons of the last century, as the “ Heart of God in the centre of a cross, signifying the Trinity in a globular rainbow, wherein the *red* signifies the Father’s property in the glance of fire ; *yellow*, the Son’s lustre and majesty ; *blue*, the substantiality ; the dusky *brown*, the kingdom of darkness. On such a rainbow will Christ sit to judge. And thus is He undivided everywhere ; and in that man who is born of God, is the whole undivided Heart of God, the Son of Man, sitting in the circle of his life upon the rainbow at the right hand of God ; for that man is Christ’s member, His body, His brother, His flesh, His spirit ; —power, majesty, heaven, paradise, elemental stars, earth, and all, is that man’s who in Christ is above hell and devils, though his earthy life be under heaven, stars, elements, hell and devils.”

highest hill or in the lowest vale ; in the valley of Jehoshaphat or any other secret place ;” that if a cowan or intrusive listener should appear, the Tyler might announce the fact by the usual report ; and the Master, being thus cautioned, the business of the Lodge might be suspended till inquiry were made into the causes of the interruption ; and in case of actual danger, the Jewels might be put by, the Lodge closed, and the Brethren dismissed to their respective homes.

This exclusive principle was used by the Essenes and the early Christians in times of hot persecution, when they were reduced to the alternative of either abandoning their religion, or celebrating its rites in secret crypts and caverns. The same custom was resorted to by the Freemasons in the middle ages, but with a different purpose. Their design was not to practise forbidden rites, but to guard the secrets of their art from the knowledge of the profane ; and it is well known that in the earliest era of the Masonic establishment, a geometrical figure, or canon, was adopted in all sacred buildings, which had an import hidden from the vulgar. It was called the *Vesica Piscis* : and had a decided reference to the Christian religion, and also an equal analogy with other mysteries professed by the first society of Masons.<sup>2</sup> For the purposes of these meetings, crypts and secret conclaves were constructed, where the Lodges were always held.

The pavement of a Lodge is mosaic—the *Opus*

<sup>2</sup> Dallaway, *Archit.* p. 418.



Grecanicum of the ancients—skirted with the “indented Tarsel,” or tessellated border. These little lozenge-like tessaræ, being alternately white and black, refer to the quick recurrence of pleasure and pain, happiness and misery, by which this life is diversified; the white squares representing virtue and happiness; and the black ones vice and misery.<sup>3</sup> The equal distribution of the tesserae would seem to imply that virtue and vice are equally spread over the face of the earth.<sup>4</sup>

<sup>3</sup> The designs of Providence could scarcely be accomplished in the absence of such a wise dispensation. The nature of man is so very imperfect, that uninterrupted ease and enjoyment would introduce presumption and impiety, and terminate in destruction. It was from such considerations as these that our Royal Grand Master confessed—“It is good for me that I have been afflicted, that I might learn the statutes of the Lord.” Affliction and pain are sent to us as friends and correctors; for “whom God loveth He chasteneth.” In a word, without affliction we should never become masters of that valuable Masonic precept, which teaches us to know ourselves, and to do to others as we would have them do to us.

<sup>4</sup> A moral writer of the last century, however, disputes the fact; and I am inclined to agree with him. He says: “Whatever be the sum of misery in the world, there is a much larger sum of happiness. The weather is sometimes foul, but it is oftener fair; storms and hurricanes are frequent, but calms are more common. There is some sickness, but there is more health; there is some pain, but there is more ease; there is some mourning, but there is more joy. There is complexional depression that asks—wherefore is light given to him that is in misery? but it bears no proportion to the native cheerfulness which is open to the agreeable impressions of surrounding nature. Multitudes have been crushed under the foot of cruelty, but greater multitudes have remained unmolested by the oppressor. Many have perished with hunger and nakedness, but more have been supplied with food and raiment. If we thus survey the chequered face of human life at large, we shall find

Freemasonry further teaches her children, through the medium of the symbolical floor of the Lodge, to observe the diversity of objects which beautify and adorn the creation, the animate as well as the inanimate parts thereof. The blazing star in the centre, refers us to that grand luminary the sun, which enlightens the earth by its benign influence, and dispenses its blessings to mankind in general, giving light, life, and motion to all things here below. In primitive Masonry it was the emblem of beauty, as the two pillars, B. and J., represented wisdom and strength. The indented Tarsel, or tessellated border, refers to the planets in their several revolutions, which form a beautiful skirtwork round the sun, as the other does to the pavement of a Mason's Lodge.

The ornamented crown of the Lodge is its cloudy canopy, which is accessible by a series of steps, called the Ladder of Jacob, that reaches to the heavens, and rests on the volume of the sacred law ; because, by the doctrines contained in that holy

its bright spaces more numerous than its shadows." This conclusion has been formed under the influence of Christianity. Other religions entertain a more melancholy view of the state of human nature. "I have heard," says Lane (*Arabian Nights*, vol. i. p. 125), "Arabs confess that their nation possesses nine-tenths of the envy that exists among all mankind collectively. Ibn Abbas assigns nine-tenths of the intrigue or artifice that exists in the world to the Copts ; nine-tenths of the perfidy to the Jews ; nine-tenths of the stupidity to the Maghrabees ; nine-tenths of the hardness to the Turks ; and nine-tenths of the bravery to the Arabs. According to Kaab El-Akbar, reason and sedition are most peculiar to Syria ; plenty and degradation to Egypt ; and misery and health to the Desert."

book, we are taught to believe in the wise dispensations of Providence ; which belief strengthens our *faith* and enables us to ascend the first step. This naturally creates in us a hope of becoming partakers of the promises therein recorded ; which *hope* enables us to ascend the second step. But the third and last being *charity*, comprehends the whole, and the Mason who is possessed of that virtue, in the amplest sense, may justly be deemed to have attained the summit of his profession ; figuratively speaking, to an ethereal mansion veiled from mortal eye by the starry firmament, and emblematically depicted in a Mason's Lodge by seven stars, which have an allusion to as many worthy Brethren, regularly initiated, passed, and raised, without which number no Lodge is esteemed perfect, nor can any gentleman be legally initiated into Masonry within its walls.

The altar of the Lodge is a pedestal in the form of a double cube, on which is displayed the holy Bible to confer upon it the attribute of justice. And why is the open Bible said to be the emblem of justice ? I answer in the expressive words of an eloquent writer, because there is no other virtue of such absolute importance and essential necessity to the welfare of society. Let all the debts of justice be universally discharged ; let every man be just to himself and to all others ; let him endeavour, by the exercise of industry and economy, to provide for his own wants, and prevent himself from becoming a burden upon society, and abstain, in the pursuit of his own subsistence, from every thing injurious to the interests of others ; let every

one render unto all their due—that property which he is obliged by the laws of the land, or by those of honourable equity, to pay them; that candour and open dealing to which they have a right, in all his commercial intercourse with them; that portion of good report to which their merit entitles them; with that decent respect and quiet submission which their rightful civil authority demands. This it is which confers on the sacred scriptures the attribute of justice.<sup>5</sup>

The candidate should now be directed to observe the arrangement of the Lodge, and the situation of the fixed lights; which were formerly represented by “three windows, supposed to be in every room where a Lodge is held, referring to the cardinal points of the compass, according to the antique rules of Masonry.” There was one in the East, another in the West, and another in the South, to light the men *to*, *at*, and *from* labour; but there was none in the North, because the sun darts no rays from thence. These constitute the symbolical

<sup>5</sup> If justice were thus universally done, there would be little left for mercy to do. The universal discharge of this one duty would produce in human life a picture of happiness that would content the eye of charity. Generosity would have only to spread a heightening colour over, and breathe a richer spirit into the piece. The acts of justice are the pillars of society; if they stand firm, undefaced, and fair, charity will have only to beautify the capitals of the eternal columns, and lend a little ornament to the well-supported fabric. Let mankind be left to themselves without molestation, to the unimpeded operations of their own powers, to the goodness of nature and of God, and pity will have few tears to shed, friendship few words of comfort to utter, and beneficence but few offices of relief to perform.

situations of the three chief officers. Hence our transatlantic Brethren affirm that “a Lodge is, or ought to be, a true representation of King Solomon’s temple, which was situated north of the ecliptic; the sun and moon, therefore, darting their rays from the south, no light was to be expected from the north; we therefore, Masonically, term the north a place of darkness.” The W. Master’s place is in the East, to call the Brethren *to* labour; the J.W. is placed in the South, to cheer and encourage them *at* their work; and the S.W. in the West, to dismiss them *from* their daily toil. And the Lodge was so constructed, that if a cowan was caught listening or prying into the business of Masonry, he was punished by “being placed under the eaves in rainy weather, to remain exposed to the droppings till the water ran in at his shoulders, and out at his heels.”<sup>6</sup>

The candidate should then be told, that the above description of a Mason’s Lodge will be found to embrace a perfect picture of the universe, both in its attributes and its extent.<sup>7</sup> The sun governs the

<sup>6</sup> Old Lectures.

<sup>7</sup> Dr. Crucèfix said, in reviewing the former edition of this book, “It is not absolutely indispensable that a Lodge should be held in a room at all. The expedient has been adopted in Europe, it is true, but it was only on account of the superior degree of comfort and convenience which is thereby secured in such an uncongenial climate as prevails in these northern latitudes. Within the tropics, a Lodge may legitimately meet and transact its business in the open air, on the highest of hills or in the lowest of valleys, provided the requisite ceremonies be strictly observed. A Christian church cannot legally be devoted to the purposes of divine worship, till it has been ritu-

day, the moon the night, and the stars illuminate the spangled canopy of heaven ; while the earth is spread with a carpet of natural mosaic work, beautiful to the eye, and administering to the necessities of man. The hills are adorned with flocks and herds ; the valleys stand thick with golden grain ; the parterres of nature are covered with fragrant flowers and nutritive herbage. “ He watereth the hills from above ; the earth is filled with the fruit of His works. He bringeth forth grass for the cattle ; and green herb for the service of men ; that He may bring food out of the earth, and wine that maketh glad the heart of man, and oil to make him a cheerful countenance, and bread to strengthen man’s heart.”<sup>a</sup> The ocean flows round it as a beautiful skirtwork or tessellated border, not merely as an ornament, but as a medium of communication between distant countries, and a gigantic reservoir for the production of food, “ wherein are things creeping innumerable, both small and great beasts.” The cloudy canopy is a symbol of heaven, and the steps which lead to it are the innumerable emanations from the three theological virtues, Faith, Hope, and Charity.

ally dedicated and consecrated ; so neither can the floor of a Lodge be used for Masonic purposes, but by similar observances, which are accordingly described in the Book of Constitutions as of indispensable obligation.

<sup>a</sup> Psalm civ. 13, 14, 15.

## CHAPTER III.

## THE RITUAL OF BUILDING.

Every towere bretered was so clene  
Of chose stone, that were far asundre ;  
The workmen have with fell and sterne visages  
Of riche entayle  
Wrought out of stone, and never like to fail,  
And on each turrett were raised up figures  
Of savage beasts.

LIDGATE.

SUCH is the design, and such the uses, of a Mason's Lodge. But before it arrives at this perfection, many preliminary ceremonies are necessary. If an oblong building be erected for the purposes of a barn or warehouse, it never changes its character, but remains a barn or warehouse to the end of its days. But if the same edifice be constructed for a Mason's Lodge, the rites of building, dedication, and consecration, convey to it a higher destiny. It then becomes a place where science is taught, and the precepts of morality and virtue are unfolded ; and by the influence of its ornaments, furniture, and jewels, it acquires a solemnity of character, and a devotion of purpose, that excite veneration, and give it an aspect of holiness even in the opinion of the most casual visitor, who, though not a Mason, may be incited by curiosity to inspect its internal arrangements, and speculate upon the uses of the various symbols and regalia

which are disposed with such order and regularity within its walls.

Freemasonry is an institution of ceremonies. Every point, part, and secret which it contains, is hedged about with forms that preserve it from the prying eyes of the uninitiated, on the one hand, and from deterioration in its transmission from age to age amongst ourselves, on the other. This attachment to ceremonial observances is by no means either singular or of modern invention. Their use was dictated by the divine example at the creation;<sup>1</sup> sanctioned on the same authority, by the practice of the patriarchs, and the elaborate ordinances of the Jewish church; and at length introduced into Christianity by the command of its Founder, and the precepts and admonitions of His holy Apostles.<sup>2</sup>

As the use of ceremonies was considered necessary in a church divinely founded, how much more in an institution like that of Freemasonry, is

<sup>1</sup> See the Historical Landmarks of Masonry, vol. i. p. 494.

<sup>2</sup> Thus St. Paul, speaking to the Corinthians on the ceremonies of the Church, which had been violated by the introduction of new and unauthorized innovations, said,—“Let all things be done decently and in order.”—1 Cor. xiv. 40. His admonitions on this head are extremely comprehensive, and embrace a series of observances, which were dictated by inspiration and intended to be binding on Christians to the end of time. On this subject the Church of England is eloquent. She says,—“Without some ceremonies, it is not possible to keep any order or quiet discipline; and therefore we think it convenient that such ceremonies should be used as are best to the setting forth of God’s honour and glory, and to the reducing of the people to a most perfect and godly living.”—Introduction to the Book of Common Prayer. Of Ceremonies.



it necessary and appropriate to confer beauty and solidity on the system. Ceremonies, however, considered abstractedly, are of little value, except they contribute their aid to impress upon the mind scientific beauties and moral truths. And I will undertake to affirm that our system, complicated as it is, does not contain a single rite that is barren of intellectual improvement; and they all bear a reference to corresponding usages contained in the book which is always spread open on the pedestal of a Mason's Lodge.<sup>3</sup>

Ceremonies are considered of such importance amongst Masons, as sometimes to be exhibited to the dead; but these are not proper to be publicly expatiated on, because they apply to such Brethren

<sup>3</sup> Bishop Sanderson makes them the test of obedience. He says,—“ Let ceremonies be as very trifles as any man can imagine them to be, yet obedience sure is no trifle. They mistake the question when they talk of pressing ceremonies. It is obedience, formally, that is required;—ceremonies not otherwise pressed than as the matter wherein that obedience is to be exercised. If a master appoint his servant to do some small matter that he thinketh fit to have done, though of itself of no great moment, yet he will expect to be obliged; and it is great reason he should. If in such case the servant should refuse to do the thing appointed because he had no mind thereunto, and should receive a check or correction for such refusal, could he sufficiently excuse his own fault, or reasonably complain of his master for dealing hardly with him, by saying the thing was but a trifle? Is it not evident that the thing which made the master angry, and the servant an offender in that case, was not precisely and formally the leaving of the thing undone, which, had it not been commanded, might have been left undone without any fault or blame at all, but the refusing to do it when he that had a right to his service commanded him?”—Preface to Bishop Sanderson's Sermons.

only as have acquired a competent knowledge of the art ; and are never displayed but in the most secret recesses of a closely-tiled Lodge, and during the solemnization of a peculiar rite which none but Master Masons know. The ceremonies of Building commence before the foot-stone of the Lodge is deposited in the ground ; and this is also accompanied by peculiar forms which consecrate the proceedings, and invest them with importance in the estimation of the public.

When the erection of a Masonic Hall, or Lodge-room, has been determined on, the first thing to be considered is the Plan, which is a matter of the greatest importance ; for the regularity of all the rites and ceremonies of the Order depend, principally, upon the proper construction of the place of assembly. Our continental Brethren are governed in this particular by a Ritual of Building, which it is penal to violate ; and they feel a more than common interest in a punctual observance of the ordinances there prescribed, that their Lodges may be erected, like the horoscope of an expert astrologer, without the violation of any rule, even in the minutest particular ; for as no correct decision respecting the native's destiny can be elicited from an informal figure of the heavens ; so our continental Brethren believe that the efficacy of Freemasonry will be considerably deteriorated, if there be any error or imperfection in the formation of the Lodge where its benefits are imparted.

In this country, Masonic Halls are frequently erected at a great expense, and when finished, are

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deficient in many things which contribute to the effect of the ceremonies, and the comfort of the Brethren. These evils will surely arise when an architect is employed who is not a Mason, and consequently ignorant of those especial accommodations which are indispensable to a good Lodge; and which none but Masons can appropriately produce.<sup>4</sup>

It requires not only a talented architect, but an experienced Freemason, to build a Lodge which shall contain every requisite for the proper administration of all the ceremonies of the Order. The following directions may be useful, but they are necessarily restricted in their application, because it is a subject on which it is impossible to be fully explicit on all points connected therewith.

First, then, a Masonic Hall should be isolated, and, if possible, surrounded with lofty walls, so as to be included in a court, and apart from any other buildings, to preclude the possibility of being overlooked by cowans or eavesdroppers; for Freemasonry being a secret society, the curiosity of mankind is ever on the alert to pry into its mysteries, and

<sup>4</sup> Vitruvius tells us that the Ephesians had a very wise law relative to the construction of public edifices. The architect, whose plan is chosen, enters into a bond, by which he engages to forfeit the whole of his property if the building be not erected conformably thereto. If he fulfils the condition of his agreement, honours are decreed to him. If the expense exceeds the estimate by only one quarter, the surplus was paid by the party building; but if it amounted to more, the architect was compelled to suffer the loss.

to obtain, by illicit means, that knowledge which is freely communicated to all worthy applicants.<sup>5</sup> As, however, such a situation in large towns, where Masonry is usually practised, can seldom be obtained, with convenience to the Brethren, the Lodge should be formed in an upper story ; and if there be any contiguous buildings, the windows should be either in the roof, or very high from the floor. In the latter case, the altitude of the lower part of the window, as prescribed in the Helvetian ceremonies, is five cubits, calculating by the Masonic cubit of 18 inches, and measuring from the superficies of the floor within. The observance of this rule would effectually protect our mysteries from profanation, and assure the Brethren of a perfect security in the performance of their secret ceremonies. These windows ought to be all on one side—the south, if practicable—and furnished with proper ventilators, that the Brethren be not incommoded, when pursuing their accustomed avocations, by the heat of the Lodge. The utility of ventilation is known to all good Masons ; nor can a building be properly finished without these conveniences judiciously disposed.

The windows being placed at the above distance from the ground, will indicate, in some measure, the height of the room ; which, to preserve a just proportion, must of course be lofty. The proper height, as prescribed by the ancient rituals, is

<sup>5</sup> The situation of the Ancient Lodge, according to the “ Examination ” of Elias Ashmole, was perfect east and west, as all churches, chapels, and religious edifices ought to be.

27 feet, corresponding with the dimensions of the pillars in front of the porch of Solomon's Temple, which had a mystical signification, and therefore, as we shall presently see, had an appropriate place assigned to them in the Lodge. They were hollow, to contain the constitutional records, being of sufficient capacity for that purpose ; the diameter being 6 feet and the outer rim 4 inches thick. Some think that the Lodge-room should be  $32\frac{1}{2}$  feet in height to accord with the entire altitude of the pillars, including the plinths and capitals ; but this would be out of all proportion ; and if the principle be accounted orthodox, there is no reason why the entire bases should be rejected, which would make the room 54 feet in height, and constitute a monstrous absurdity.

The room should be furnished with a pitched roof, open within, and relieved with an ornamental framework of oak, or painted so as to resemble that species of timber. It should be supported on corbels running along the cornice, on which should be engraven Masonic ornaments, or the armorial bearings of eminent Masons in the Province where the Hall is situated, as a memorial of their zeal and activity for the general prosperity of the Order. Or in case of a flat ceiling, the armorial bearings may be disposed on vacant portions of the wall, as in the Royal Cumberland Lodge at Bath, where they produce a very pleasing effect.

In estimating the height, it is to be reckoned from the surface of the floor to the extreme point of the gable. The dimensions of the room in length

and breadth have not been authoritatively prescribed, because they will depend in a great measure on the situation of the Lodge, or the space which is assigned for its position ; and this will often be extremely circumscribed in a large and populous place, where building land is scarce and dear, or the fund inadequate to any extensive operations. But, in all cases, a due proportion should be observed in the several members of the fabric wherever it is practicable, that no unsightly appearance may offend the eye, by disturbing that general harmony of parts which constitutes the beauty and excellence of every architectural production.

The principal entrance to the Lodge-room ought to face the east, because the east is a place of light both physical and moral ; and therefore the Brethren have access to the lodge by that entrance, as a symbol of mental illumination.<sup>6</sup> The approaches to the Lodge must be angular, for a straight entrance is un-Masonic and cannot be tolerated. The advance from the external avenue to the east ought to consist of three lines and two angles. The first line passes through a small room or closet for the accommodation of visitors before they have proved their qualifications to be admitted into the Lodge, by signs, tokens, and perfect points of entrance ; for

<sup>6</sup> Polydore Virgil quaintly says, " the manner of turnyne our faces into the easte when wee praie, is taken of the old Ethnicks, whiche, as Apuleius remembereth, used to loke eastwarde and salute the Sonne. We take it in a custom to put us in remembraunce that Christe is the sonne of righteousness, *that discloseth secretes.*"

strangers must be lodged somewhere, and it ought to be out of sight and hearing of the Lodge, because on examination it is possible they might prove impostors, and their claims be consequently rejected. At the extremity of this apartment there ought to be another angular passage leading to the Tyler's room adjacent to the Lodge; and from thence, by another right angle, you are admitted into the presence of the Brethren with your face to the light, and stand prepared to salute the W. M. So sacred are the proceedings of a Lodge, and such is their immeasurable distance from common observation and remark, that the door which opens from the Tyler's room into the Lodge should be protected by a screen of thick moreen, or a double entrance-door, that nothing whatever which passes in the Lodge should be heard even in this privileged apartment.

In every convenient place the architect should contrive secret cryptæ or closets. They are of indispensable utility, but in practice are not sufficiently attended to in this country. On the continent they are numerous, and are dignified with the name of chapels. Two of these apartments have already been mentioned; (1) a room for visitors; (2) the Tyler's room; added to which there ought to be (3) a vestry where the ornaments, furniture, jewels, and other regalia are deposited. This is called the treasury, or Tyler's conclave, because these things are under his especial charge; and a communication is usually made to this apartment from the Tyler's room. There ought also to be (4) a chapel for pre-

parations, hung with black, and having only one small light placed high up, near the ceiling ; (5) a chapel for the dead, furnished with a table, on which are a lamp, and emblems of mortality ; (6) the Master's conclave, where the records, the warrant, the minutes, and every written document are kept. To this room the W. M. retires when the Lodge is called from labour to refreshment, and at other times when his presence in the Lodge is not essential ; and here he examines the visitors, for which purpose a communication is formed between his conclave and the visitor's chapel. It is furnished with blue ; and here he transacts the Lodge business with his Secretary. The Ark of the Covenant is also deposited in this apartment when the Lodge is closed. None of these closets should exceed 12 feet square ; and may be of smaller dimensions according to circumstances. In the middle of the Hall there should be (7) a movable trap door in the floor, 7 feet long, and 3 or 4 broad, opening into a small crypt about 3 feet in depth ; the use of which is known to none but perfect Masons who have passed through all the symbolical degrees.

These conveniences having been arranged by the expert architect, and transferred to the tracing-board for permanent reference, the next care of the Master is to make due preparation for the ceremony of commencing the building in peace and harmony, and consecrating the ground to the purposes of Masonry by laying the Foundation-stone



with all the usual formalities of the Craft.<sup>7</sup> A Building Committee is therefore appointed to make the preliminary arrangements, and nothing is done without its previous sanction.

<sup>7</sup> In Germany this duty is discharged with the greatest care and circumspection; for it is considered inauspicious to omit any one ceremony, how trifling soever it may appear, which custom has rendered necessary on such an august occasion.

## CHAPTER IV.

## THE FOUNDATION STONE.

“Thus saith the Lord God, Behold, I lay in Zion for a Foundation-stone, a tried stone, a precious corner stone, a sure foundation ; he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet.”—ISAIAH.

THE appointment of a favourable day for levelling the Foot-stone is a question which occupies the serious attention of the Building Committee ; for our ancient Brethren, in the construction of any magnificent edifice, whether civil or religious, believed that the success of the undertaking depended, in a great measure, on the genial influence of the time when the work was commenced. The Masonic days proper for this purpose are from the 15th of April to the 15th of May ; and the 18th of April has been pronounced peculiarly auspicious for laying the Foundation Stone of a Mason's Lodge ;<sup>1</sup> and

<sup>1</sup> In this reference we find some remnant of the superstitions of bygone ages, when a potentate consulted his astrologers on the most fortunate period for commencing any public enterprise. According to Lane, who quotes from El-Is-hákee, the Mahometans consider Thursday and Friday, especially the latter, to be fortunate ; Monday and Wednesday doubtful ; Sunday, Tuesday, and Saturday, especially the last, unfortunate. It is said that there are seven evil days in every month : viz., the third, on which Cain killed Abel ; the fifth, on which God cast out Adam from Paradise, and on which Joseph was cast into the well ; the thirteenth, on which God took away the wealth of Job and the

indeed, it appears to be appropriate, without any reference to a superstitious custom ; because nothing can be more consonant with reason and propriety, than to commence a building in the early spring, that the workmen may have the whole summer before them to complete the undertaking advantageously, in order that they may celebrate the cape stone with confidence and joy.

A Master and two Fellow Crafts, if there be a dearth of workmen, or war, or famine, or distress, may lawfully begin the work of building a Lodge ; but if none of these causes be in operation to impede the undertaking, he ought not to proceed with less than seven workmen, for reasons which are evident to every Brother, but cannot be revealed. And seven days, at the least, before the period which the Building Committee have fixed for the commencement of the work, the Master, by the assistance of his Secretary, should communicate such intention to every Lodge in the Province ; having

kingdom of Solomon, and on which the Jews killed the prophets ; the sixteenth, on which God exterminated the people of Lot, transformed the Jews into apes, and on which the Jews sawed Zacharias asunder ; the twenty-first, on which Pharaoh was born and drowned ; the twenty-fourth, on which Nimrod killed 70 women, and cast Abraham into the fire ; and the twenty-fifth, on which a suffocating wind was sent upon the people of Hood. On the contrary, with us, Friday is deemed an unlucky period to undertake any important business. Thus Fynes Moryson, in his Itinerary, speaking of the king of Poland, in 1593, says :—" The next day the king had a good wind ; but before this, because they esteemed Friday to be an unlucky day, had lost many fair winds." And it still continues to be a superstition amongst the working classes of this country, that it is unlucky to be married on a Friday.

previously made his arrangements with the Provincial Grand Master. The Masters of Lodges are expected, on such occasions, to render their assistance, not only by being present at the ceremony of laying the Foundation-stone, but also "by furnishing a beam of cedar, sycamore, or fir, to place in the roof, besides such other voluntary offerings as may be most convenient to themselves."

On the appointed day, the Lodges being all assembled in some convenient place, the Provincial Grand Lodge is opened in due form; and proof is strictly required of every visitor that he is a Mason, and qualified to be present, and to assist at the ceremonial. Visitors residing in the Province, not being members of any Lodge, should have a well-known Brother ready to testify that they have been regularly initiated into the Order. Masters of Lodges ought solemnly to assure the Provincial Grand Master, that the persons whom they present, really belong to their own company; because at a great meeting, where many strangers are sure to assemble together on such an important occasion, unqualified persons might, if due caution were not observed, succeed in imposing upon the Lodge, and the Brethren be innocently led to forfeit their obligation.

Strangers, therefore, should not only be strictly examined, but should also be required to produce their Grand Lodge Certificate, so that no doubts may remain on the mind of any of the Brethren respecting the regularity of their initiation, and their indefeasible right to be present. They will then take the

stranger's place ; which is at the head of the procession ; except they be Grand Masters, or Deputy Grand Masters of another Province, when the testimony of any Brother that they hold, or have held, this high office, shall be deemed a sufficient warrant for their admission ; and a high place in the procession is usually assigned to them, at the pleasure of the Provincial Grand Master.

Instructions respecting the ceremonial are delivered by the Provincial Grand Master, who then demands to see the warrant of the Building Lodge ; and being satisfied on this point and all others by the usual inquiries, he proceeds to address the Brethren present to the following effect :—“ I hereby, in the presence of all these Worshipful Masters, Wardens, and Deacons, and of all these Master Masons, worthy and diligent workmen of our secret Craft, do ask of you, and of your company, if you know yourselves, at this time, to have done anything contrary to the laws of Masonry, which has not been communicated to the Provincial authorities, and whereby you ought to be suspended from your work ?”

*Worshipful Master.* We are all good Masons at this very time.

*Provincial Grand Master.* Have you, amongst your company, any Brother guilty of brawlings, strife, and disobedience, in open Lodge ?

*Worshipful Master.* We have none, Right Worshipful Sir.

*Provincial Grand Master.* Have you any Brother, who, after open Lodge, is guilty of drunkenness, common swearing, or profane words ?

*Worshipful Master.* We have none, Right Worshipful Sir.

*Provincial Grand Master.* Have you permission to do this day's work ?

*Worshipful Master.* We have ; and if it be your will and pleasure, it shall be here communicated.

After this ceremony has been performed, the Provincial Grand Master proceeds to say :—

“ Masters, Wardens, Deacons, and Brethren ; all here is right and as it should be. I give you joy of this day's work. It has begun in zeal—let it end in charity and brotherly love. May all Masons help us in our present undertaking ; and let us give due honour to the Master and Brethren of the —— Lodge, No. — for wishing to raise a Temple to Masonry. May the blessing of the Most High rest upon it. May the new Lodge increase in its prosperity ; and may it be an asylum to harbour the poor Brethren, and console the rich. Amen. So mote it be.”

The Ark of the Covenant or Lodge is now furnished by the Stewards with the Volume of the Sacred Law ; and also with salt, clay, a pair of compasses, and other Masonic emblems ; and they deliver the Veil to the Provincial Grand Master, who sprinkles it with essences. All the Brethren present then walk round the room in procession, preceded by the purple, and from a basin of perfume, the Provincial Grand Master sprinkles them as they pass by him, exclaiming,—

“ May all our deeds be sweet and savoury ! May

we be a refreshing odour to our poor and worthy Brethren ; for Charity is as sweet as roses !”

The Lodge being now adjourned, the public procession should be arranged, according to the directions which will be found in a subsequent page, in accordance with the form prescribed by the authority of the Grand Lodge. The principles on which it is founded are precisely similar to the regulations of civil society ; for although Freemasonry is undoubtedly a democratic institution, yet its degrees of rank are placed on the same scale of systematic gradation as is used for the regulation of precedence in a state or kingdom.

It is an admitted principle in Masonry that the post of honour is the last place in the procession ; which is accordingly taken by the Grand, or Provincial Grand Master, if he be present ; a Grand Tyler with a sword being placed on each side, and a Sword Bearer before him ; the swords being drawn, and the scabbards left behind. The Sword Bearer is preceded by the Standard of the Grand Master, or of the Province, as the case may be, flanked by Stewards with wands. Next in precedence are his company of the Grand or Provincial Grand Lodge, according to their office, clothed in purple, with jewels of gold, and preceded by a Tyler with his sword also drawn. Then follow the private Lodges according to their numbers, each arranged in form—*i. e.* the Brethren first, then the officers agreeably to their rank, the Master being the last person, who is attended by the banner of the Lodge. Thus the W. M. of the oldest Lodge will be

placed immediately before the purple Brethren ; and if the Provincial Grand Master and his Staff be not present, he will then take precedence, or the last place in the procession.<sup>2</sup>

When the procession moves onward to the place where the foundation stone is prepared to be levelled, the music should play some solemn air ; for lively tunes are indecorous and unsuited to this stage of the proceedings. Pleyel's German Hymn, Hadyn's National Anthem, Handel's Minuet in Samson, or a slow march, would be considered appropriate.

Having arrived within a proper distance of the spot, the procession halts, the Brethren open to the right and left, so as to leave room for the Grand Master to pass up the centre, he being preceded by his Standard and Sword Bearer, the Grand Officers and Brethren following in succession from the rear, so as to invert the order of procession. The Grand Master having arrived at his station on a platform, the Brethren form themselves into a square about

<sup>2</sup> On the Continent the Grand Master walks under a gorgeous canopy of blue, purple, and crimson silk, with gold fringes and tassels, borne upon staves painted purple and ornamented with gold, by eight of the oldest Master Masons present ; and the Masters of private Lodges walk under canopies of light blue silk with silver tassels and fringes, borne by four members of their own respective companies. The canopies are in the form of an oblong square, and are in length six feet, in breadth and height three feet, having a semicircular covering. The framework should be of cedar ; and the silken covering ought to hang down two feet on each side. In the centre of the procession is carried the Ark of Alliance, or Lodge, covered with a veil of blue, purple, and crimson silk, in alternate stripes, by four of the most aged Masons present, without regard to their rank in Masonry.



the stone, which is directed to be laid in the corner of the Amorites. An ode is then sung ; the Grand Chaplain repeats a prayer, and the Grand Treasurer having deposited the various coins of the realm, the cement is laid on the lower stone, and being spread with a silver trowel by the Grand Master, the upper one is let down slowly to solemn music. The Grand Master then descends to the stone, and proves it to be properly adjusted by the plumb, level, and square, which are delivered to him in succession by the three officers to whom they belong ; after which the architect delivers to him the mallet, with which he gives three knocks upon the stone. When the operations are completed, the Grand Master makes an address to the assembly, in which he tells them, in such language as he may be pleased to use, that we are lawful Masons, true and faithful to the laws of our country, and engaged by solemn obligations, to erect magnificent buildings, to be serviceable to the Brethren, and to fear God, the Great Architect of the Universe ;—that we have amongst us, concealed from the eyes of all men, secrets which cannot be divulged, and which have never been found out ; —but that these secrets are lawful and honourable, and not repugnant to the laws of God or man. They were entrusted, in peace and honour, to the Masons of ancient times, and have been faithfully transmitted to us ; and that it is our duty to convey them unimpaired to the latest posterity. Unless our Craft were good, and our calling honourable, we should not have lasted for so many centuries, nor should we have been honoured with the patronage of

so many illustrious men in all ages, who have ever shown themselves ready to promote our interests, and to defend us against all adversaries. We are assembled here to-day in the face of you all to build a house for Masonry, which we pray God may deserve to prosper, by becoming a place of concourse for good men, and promoting harmony and brotherly love throughout the world till time shall be no more.

The Brethren all exclaim, "So mote it be."

The above detail has been adapted from the rituals which are used in Germany, France, and other continental nations; but I have inserted nothing which is inconsistent with our own practice; or which might not be used in this country without the slightest violation of the ordinance which has been issued by our own Grand Lodge; and there are some points which I consider to be an improvement on our practice. I subjoin the continental formula.

After the Brethren have formed themselves into a Fellow Craft's Lodge round the foundation stone, the architect is called for, and placed in front of the Grand Master, who whispers in his ear something which all Master Masons know; on which the architect produces the plan of the building. After inspecting it, he hands it round amongst the Brethren. An anthem is then sung; and the Grand Master calls for the working tools of a Mason and anoints them with oil. He then delivers them to the W.M. of the Building Lodge, who passes them to the architect. The Grand Master

then says: "W.M. of the —— Lodge, what will your Lodge be like?"

The W.M. answers nothing, but lifting up his right hand, points first to the heavens, and then to the earth, and then extends his arms to their utmost limit.

*Grand Master.* That is a good plan, Worshipful Master; but have you nothing more to tell me?

The W.M. makes no verbal reply to this question, but puts his right hand on his heart, and presses the fore fingers of his left hand on his lips.

*Grand Master.* The W.M. does well, Brethren, let us copy his example.

Underneath the Foundation-stone the officiating Master places some grains of wheat, with a few drops of oil and wine, along with the coins of the country; in addition to which the Grand Master throws in a spoonful of salt, which is his exclusive privilege. The mortar is then spread as already described, and the stone descends; which is adjusted, &c., as before, accompanied by the following dialogue.

*Grand Master.* W.M. of the —— Lodge, what is the proper Jewel of your office!

*Worshipful Master.* The Square, Right Worshipful Sir.

*Grand Master.* Have you applied the Square to those parts of the stone that should be square?

*Worshipful Master.* I have so applied it, and find it to be correct.

*Grand Master.* Bro. Senior Warden, what is the proper Jewel of your office?

*Senior Warden.* The Level, Right Worshipful Sir.

*Grand Master.* Have you applied the Level to the stone?

*Senior Warden.* I have done so, and find it to be correct.

*Grand Master.* Bro. Junior Warden, what is the proper Jewel of your office.

*Junior Warden.* The Plumb Rule, Right Worshipful Sir.

*Grand Master.* Have you applied that instrument to the several edges of the stone?

*Junior Warden.* I have taken the precaution to do so, and find the stone perfect.

*Grand Master.* Having full confidence in your skill in the royal art, it only remains that I finish the work. (Here he strikes three times with a mallet upon the stone.) May this undertaking be conducted and completed by the Craftsman, according to the grand plan, in peace, harmony, and brotherly love.

The Grand Master, attended by the purple Brethren, then descends from the platform, and compasses the foundations of the building in solemn procession; after which, returning to his canopy, he anoints the Foundation-stone with fresh oil copiously, till it runs down on all sides, saying,—

“As Jacob, the son of Isaac, the son of Abraham, fled from the face of his brother Esau, going from Beersheba toward Haran, he tarried in a certain place all night, where he slept on the cold ground, with a stone for his pillow, in great discomfort. Here he had a vision of the gates of

heaven, and when he awoke he anointed the stone on which he slept with oil, and named the place Beth El, or the House of God. In like manner I anoint this stone with pure oil, praying that in the building which may arise from it none but good men may enter, and men that fear God. Then may it truly be said, Behold how good and joyful a thing it is, Brethren, to dwell together in unity! It is like the precious ointment upon the head, that ran down unto the beard, even unto Aaron's beard, and went down to the skirts of his clothing. Like as the dew of Hermon, which fell on the hill of Sion; for there the Lord promised his blessing and life for evermore."

An anthem is then sung, and the Brethren return to the Lodge from whence they set out.

It may be useful in this place to add a few words on the custom of scattering corn, wine, and oil, and salt,<sup>3</sup> on the Foundation, as the elements of consecration; which appears to have been a custom of great antiquity. Corn, wine, and oil, taken together, are a symbol of prosperity and abundance; and refer in this case to the anticipated success of the Lodge where they have been used, in promoting amongst its members the blessings of morality and virtue, and by an increase of the Brethren, to disseminate amongst mankind, the

<sup>3</sup> The decree of Darius for rebuilding the second temple had this proviso, that the expenses should be defrayed by Tatnai, the governor beyond the river, out of the king's goods; and that animals for sacrifice, wheat, salt, wine, and oil, should be furnished every day as offerings unto the God of Heaven. See *Ezra* vi. 9, 10.

benefits resulting from Brotherly Love, Relief, and Truth, that society in general may profit by an infusion of the principles of Masonry into every class, and introducing a better feeling into the whole mass. Thus, as a little leaven leaveneth the whole lump, so all may become Masons in practice, although not Masons by profession; and the general amelioration of society be produced by the genial influence of Masonic wisdom, goodness, and truth.

Corn was a symbol of the resurrection, which is significantly referred to in the Third Degree of Masonry. Jesus Christ compares himself to a corn of wheat falling into the ground, as a symbol of the resurrection. St. Paul says, the sower sows a simple grain of corn, no matter of what kind, which at its proper season rises to light, clothed in verdure. So also is the resurrection of the dead.<sup>4</sup>

Wine is a symbol of cheerfulness and joy. Thus David, speaking of the Divine beneficence, says,

<sup>4</sup> The Apostle might, says Calmet, have instanced the power of God in the progress of vivification; and might have inferred that the same power which could confer life originally, could certainly restore it to those particles which once had possessed it. It is possible he has done this covertly, having chosen to mention vegetable seed, that being most obvious to common notice; yet not intending to terminate his reference in any quality of vegetation. We find the same manner of expression in Menu, who, discoursing of children, says, "Whatever be the quality of the seed scattered in a field prepared in due season, a plant of the same quality springs in that field with peculiar visible properties. That one plant should be sown and another produced, cannot happen; whatever seed may be sown, even that produces its proper stem." All this reasoning serves to prove that corn is a correct symbol of the resurrection.

“He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth the food out of the earth, and *wine that maketh glad the heart of man*, and oil to make his face to shine, and bread which strengtheneth man’s heart.” Vineyards were plentiful in Palestine. It was indeed peculiarly a land of corn, and wine, and oil. Thus to show the abundance of vines which should fall to the lot of Judah in the partition of the promised land, Jacob, in his prophetic benediction, says of this tribe, he shall be found

Binding his colt to the vine,  
And to the choice vine, the foal of his ass;  
Washing his garments in wine,  
His clothes in the blood of the grape.<sup>5</sup>

Oil was anciently considered the symbol of prosperity and happiness. The oil of gladness, mentioned in the Jewish writings, was a perfumed oil with which the people anointed themselves on days of public rejoicing and festivity. Everything that was appropriated to the purposes of religion in the tabernacle and temple were all con-

<sup>5</sup> The Jews planted their vineyards, says “The Investigator,” most commonly on the south side of a hill or mountain, the stones being gathered out, and the space edged round with thorns, or walled in. The expression of “sitting every man under his own vine,” which is used more than once in our Scriptures, probably alludes to the delightful eastern arbours, which were partly composed of vines. Norden speaks of vine-arbours as being common in the Egyptian gardens; and the Prænestine pavement in Shaw’s Travels gives us the figure of an ancient one. The expression is intended to refer to a time of public tranquillity and profound peace.

secrated with oil. Kings and priests were anointed in the same manner. And our Lodges, as temples consecrated to morality and virtue, are also hallowed by the application of corn, wine, and oil.

Our ancient Brethren used salt as an emblem of consecration, because it was a symbol of Wisdom and Learning. Our Saviour says, "Have salt in yourselves, and have peace one with another." And St. Paul adds, "Let your speech be always with grace, and seasoned with salt." Salt is also a symbol of perpetuity and incorruption. Thus the Jewish law is said to have been "a covenant of salt before the Lord." And again, in another place, "The Lord gave the kingdom of Israel to David and to his sons, by a covenant of salt."<sup>6</sup> And it is ordained that none can use salt in the consecration of a Lodge but the Grand Master, because he is, in a peculiar manner, the Pillar of Wisdom.<sup>7</sup>

<sup>6</sup> A foreign writer, under the date of 1666, quoted by Brand, says, "The sentiments and opinions, both of divines and philosophers, concur in making salt the emblem of wisdom and learning; and that, not only on account of what it is composed of, but also with respect to the several uses to which it is applied. As to its component parts, as it consists of the purest matter, so ought wisdom to be pure, sound, immaculate, and incorruptible; and similar to the effects which salt produces upon bodies, ought to be those of wisdom and learning upon the mind. This rite of salt is a pledge or earnest of the study of good hearts, and of obedience and duty." The application of this meaning of the symbol to our Society is not difficult, because our profession is to cultivate wisdom, to maintain charity, and to live in harmony and brotherly love.

<sup>7</sup> The following epigram was written when the tax was first laid upon salt about the middle of the last century:—

"The emblem o'th' nation, so grave and precise,  
On the *emblem of wisdom* have laid an excise.



Salt has ever been distinguished as an emblem of hospitality<sup>s</sup> and fidelity; whence the propriety of its use amongst Masons. It was also an emblem of eternity and immortality, because it is not liable to putrefaction itself, and preserves everything that is

Pray tell me, grave sparks, and your answer don't smother,  
 Why one representative taxes another?  
 The Commons on Salt a new impost have laid,  
 To tax Wisdom too, they most humbly are pray'd;  
 For tell me ye patrons of woollen and crape,  
 Why the *type* should be fin'd, and the *substance* escape?"

<sup>s</sup> Thus the governors of the Provinces beyond the Euphrates, writing to king Artaxerxes, tell him that "they are salted with the salt of the palace;" meaning that they have the right of maintenance there. Waldron, in his description of the Isle of Man, says, "No person will go out on any material affair without taking some salt in their pockets; much less remove from one house, marry, put out a child, or take one to nurse, without salt being mutually interchanged; nay, though a poor creature be almost famished in the streets, he will not accept of any food, unless you join salt to the rest of your benevolence." We have a curious instance of the regard paid to salt as an emblem of hospitality and friendship in distant countries, related by Harmer from D'Herbelot:—"Jacoub ben Laith, who appears to have been nothing more than a captain of banditti in Persia, having broken into the palace of the prince, and collected a very large booty; he was on the point of departing, when his foot kicked against something, which made him stumble. Imagining it might be something of value, he put it to his mouth and found it to be a lump of salt. Upon this, according to the superstition of the country, where the people considered salt as a symbol and pledge of hospitality, he was so touched that he left all his booty, and retired without taking anything with him. The next morning, the risk they had run in losing so many valuables caused a strict inquiry to be made, and Jacoub being found to be the person concerned, he frankly told the whole story to the prince, by which he so effectually gained his esteem that he took him into his service, and he ultimately succeeded his master on the Persian throne."

seasoned with it from decay. Reginald Scott, in his discourse concerning Devils and Spirits, asserts that "the devil loveth no salt to his meat, for that is a sign of eternity, and used by God's commandments in all sacrifices." In like manner the science of Freemasonry may be aptly symbolized by salt, because it is eternal and will never decay. It has existed from the creation, and will remain a blessing to man till this earth is burnt up and the elements shall melt with fervent heat; and then Love universal shall exist for ever amongst the glorified Fraternity of saints and angels.

## CHAPTER V

## THE DECORATIONS.

In which ther were mo ymages  
 Of gold, standing in sondrie stages,  
 In mo riche tabernacles ;  
 And with pierre moe pinnacles,  
 And moe curious pourtraytures,  
 And quent mannere figures.

\* \* \* \* \*

Of these yates flourishinges  
 Ne of compaces ne of kervings,  
 Ne how the hacking in masonries ;  
 As corbelles and imageries.

CHAUCER.

THE next ceremony by which the newly-built Hall is appropriated to Masonic purposes, is the disposal of its furniture and decorations, preparatory to the solemn rite of dedication and consecration. Great discrimination is required to accomplish this point correctly and with proper effect ; and very frequently the imposing appearance which a Lodge ought to present to the eye is lost for want of due attention to these preliminary arrangements. The expert Mason will be convinced that the walls of a Lodge-room ought neither to be absolutely naked nor too much decorated. A chaste disposal of symbolical ornaments in the right places, and according to propriety, relieves the dullness and vacuity of a blank space ; and though but sparingly used, will produce

a striking impression, and contribute to the general beauty and solemnity of the scene.


The embellishment of the interior of a Lodge room is indeed of vast importance; although I am afraid very little attention is usually paid to it, and nothing but a fine and discriminating taste can do it ample justice. Nor is it necessary to incur heavy expenses in the details, for it is the design, and not the value of the materials, that produces the effect. A few brief hints for this purpose may be acceptable; although, after all, much will depend on the judgment of the architect, who ought, in all cases, to be a Brother.

Over the row of windows, which, as I have already observed, are disposed on one side of the room, should be placed, running from east to west, a thick brass rod, on which is suspended, from a series of rings of the same metal, a great curtain extending the whole length of the room, and, when drawn, covering all the windows at once, for separate window curtains are un-Masonic, and not to be tolerated in a good Lodge. This great curtain must be composed of blue, purple and crimson moreen, disposed in alternate stripes, the breadth of the stuff, and lined with black cloth. Silk may be used if the Lodge be prosperous enough to incur the expense; but neither cotton or linen are allowed. It must, however, be quite plain and devoid of ornament; for the intended effect would be entirely destroyed by the introduction of tassels, fringes, or binding of any other colour.

In the east should be a raised platform or dais for the Master and his attendant officers. Here are the

two pillars already mentioned, flanking the chair or throne, which is elevated on three steps at some distance from the wall—for sufficient space ought to be left for two persons to pass conveniently—which is concealed from the observation of the Brethren by a screen placed behind the chair, higher than the Master's head when seated. The two extremities of the screen are made to fold inwards at right angles, thus enclosing the officers on the dais by three sides of a parallelogram. On the back-front of the screen a design should be painted on a ground of black or dark purple, emblematical of the name of the Lodge ; and the flaps should be decorated with intersecting triangles, emblems of mortality, or other Masonic designs according to the taste of the architect. The effect will be augmented by painting it as a transparency. In foreign Lodges there is placed behind the throne, and high up in the gable of the roof, a well-toned bell or Indian gong ; and I have known it used with good effect in our own country.

The pedestal is placed in front of the throne. In form it is a double cube, and should be made of shittim wood or acacia, in imitation of the altar of incense and other appendages to the tabernacle of Moses. This Masonic altar is consecrated by the Book of the Law, which is always spread open upon it, at some important passage of Scripture, during the continuance of the solemn ministrations of the Lodge. In the First Degree it is usually unfolded at Ruth iv. 7 ; in the Second Degree at Judges xxii. 6 ; and in the Third at 1 Kings vii. 13, 14. These usages however, it may be necessary to add, are arbitrary ;



for we find, at different periods during the last century, that Genesis xxii. and xxviii. were indifferently used for the First Degree ; 1 Kings vi. 7, and 2 Chronicles iii. 17, for the Second ; and Amos x. 25, 26, and 2 Chronicles vi. for the Third. In the United States, according to the instructions contained in Cross's Chart, the Bible is opened in the First Degree at Psalm cxxxiii ; in the Second at Amos vii ; and in the Third at Ecclesiastes xii.

Again, during the ceremony of consecrating a Lodge, the Volume should be displayed at 1 Kings viii ; in processions, at Numbers x ; and at funerals, at Gen. i. or 1 Cor. xv. It is, however, a matter of little importance, provided the passage correspond with the structure of any part of the degree. A section of our Brethren have always evinced the greatest anxiety that this arrangement should be punctually observed ; and are even so particular as to have the obligation sealed on the appropriate verse, while others treat it with indifference ; and some care very little whether it be wholly omitted. In fact, I knew a Lodge where the Master always opened his Bible at Eccles x., which has no Masonic reference whatever.

In the west, and facing the Master's Throne, there ought to be a gallery furnished with an organ ; which is also useful for a musical band, or for the accommodation of ladies on festive occasions. If the room is sufficiently spacious to admit of it, there should be an Ark or Lodge in the centre, covered with a veil of the three Masonic colours, on which might be conveniently disposed, the rough

and perfect ashlar, the globes, or any other conspicuous portions of the regalia, to attract the attention of a candidate, and contribute to the general effect. These subordinate matters are frequently overlooked, although they are of much greater importance than a superficial observer would suppose.

The success and popularity of Freemasonry depends, in a great measure, on ceremonial observances: it becomes, therefore, a duty imperative on the officers of a Lodge, so to dispose the furniture and ornaments, that the whole may be harmonious and striking. A strange visitor, possessed of the slightest judgment, will discover by the arrangement of the furniture, the moment he enters a Lodge, whether it is well or indifferently conducted; and a Brother who has no pride in his Lodge has no claim to be placed in a situation, where his want of tact may expose the society to invidious reflections.

The technical ornaments of a Lodge are, as is well known, the mosaic pavement, the blazing star, and the tessellated border; but a well-disposed Lodge-room admits of other ornaments, which add considerably to the brilliancy of its appearance. These decorations, however, ought to be in the strictest conformity with the genius of the Order. Their introduction is frequently the effect of accident. A cheap purchase at a sale, or the indiscriminate liberality of an individual Brother, will frequently place amongst the ornaments, a picture or bust, which is not in keeping with the general contour of the Lodge furniture. Such anomalies ought to be avoided.

The Freemasons' Hall, Great Queen Street, is a beautiful specimen of chaste decoration, as it was designed by the architect at the period of its erection. It is purely Masonic; and hence it is to be presumed that statues or paintings of the Virtues are in good taste; as also of the worthies named in the Bible, who are celebrated in the system of Masonry: such as Abraham or Moses, Solomon or H A B, or the two St. Johns; any or all of these would be appropriate. Nor should pictures of the great benefactors of Masonry be omitted, as a memento of departed worth which the Craft delights to honour. These decorations, judiciously interspersed with Masonic emblems, armorial bearings, as before mentioned, and pictures, or busts or statues of eminent Craft Masons, if properly managed, may contribute to produce a very imposing appearance. A marble slab, containing the name of the Lodge, with its founder, and the contributors to the building fund, ought to be let into the north wall. The candlesticks should be made of brass, and very lofty, and furnished with candles of proportionate dimensions, that an uniform appearance may be strictly preserved. And these being placed on the east, west, and south sides of the altar, add a grace to the appearance of a Lodge which can be only estimated by those who have witnessed the effect.<sup>1</sup>

<sup>1</sup> Some of the most gorgeous foreign Lodges use a seven branched candelabrum, in imitation of the golden candlestick of the tabernacle and temple; and this appears to be a most appropriate article of furniture to occupy a conspicuous place in the Lodge. It was a truly magnificent utensil, weighing 125 pounds, and therefore would be worth about £6,000 of our



The carpet or floor-cloth should be appropriate to Blue Masonry. Some Lodges cover the floors with a fancy mosaic, to represent a descent into the earth ; but this is more fitting for a Royal Arch Chapter than a Craft Lodge. Equal squares in lozenge form, alternately black and white, is the true mosaic for a well-appointed Lodge, and it admits of no innovation.

In a good Lodge silence and gravity are great recommendations during the hours appropriated to labour. The ordinary business is of too serious a nature to admit of any disturbances ; and hence the ancient charges direct that no Brother shall behave himself ludicrously or jestingly while the Lodge is engaged in what is serious and solemn, nor use any unbecoming language upon any pretence whatever, but to pay due reverence to the Master, Wardens, and Fellows, and put them to worship. Even the noise of moving the seats or the feet is to be avoided as much as possible ; and for this purpose sand is not allowed to be strewed on the floor ; nor are the Brethren permitted to leave the Lodge during the solemn ceremonies, lest the noise thus made should disturb the proceedings.

The effect of an initiation would be entirely destroyed by any interruption of this kind ; and it is

money. It stood upon a base with a perpendicular stem, at the top of which was the centre light. Three branches projected from the stem on each side, forming the segment of a circle, and rising as high as the centre light. The whole of the candlestick was adorned with a variety of carved ornaments, all in chased gold. In a Lodge the candlesticks should always be composed of bright brass ; wood of all kinds being extremely improper.

easy to understand that the same kind of disturbance would be calculated to distract the attention of the Brethren during the delivery of the lectures. It would also create a degree of embarrassment to the Master, and tend to disarrange his ideas, and consequently, to some extent, nullify his instructions. It is to prevent the occurrence of all such irregularities that the Grand Lodge have provided that “if any Brother behave in such a way as to disturb the harmony of the Lodge, he shall be thrice admonished by the Master; and if he persist in his irregular conduct he shall be punished according to the Bye-Laws of the Lodge; or the case may be reported to higher Masonic authority.” The best method of preventing any casual disturbance on the floor of the Lodge, is to have it covered with drugget or carpeting; and this is generally used in foreign Lodges.

## CHAPTER VI.

## THE NAME.

What's in a name? That which we call a rose,  
By any other name would smell as sweet.

SHAKESPEARE.

“The Phœnicians gave appellations to places according to their respective commodities and manufactures, wherein, if we do but seriously consider for what particular thing each country, in former time, was most especially taken notice of, and then apply the Phœnician name of that thing, let it be custom, situation, trade, or anything else, and we shall find the Phœnician word so exactly agreeing with the nature of the country so expressed, that we must conclude it impossible so constant and general an harmony between them should happen by chance; but rather, that the names were imposed for some particular reason or design.”

SAMMES.

A WORD on the names of Lodges may not be unacceptable. The Brethren who drew up the code of “The Helvetian Ceremonies of Masons, said to have come from Egypt, translated from the French and German of L. S. U. and 2 B 7 C,” condemn the use of such names as the Apollo, the Minerva, the Vesta, &c., as being heathen, and furnishing ideas of idolatry and superstition. Yet we still retain the names of the Apollo, Minerva, Neptune, Phoenix, the Three Graces, and the Nine Muses, all of which appear on our Grand Lodge books. In France, when Masonry was first introduced, every Lodge was named St. John; and in cases where several Lodges existed in the same town, they were

distinguished by the names of their respective Masters. They also disapprove of the names which savour of any sect or party, either religious or political. "These," they say, "can have nothing to do with Masonry." Des Etangs, however, contends that it is lawful to use as the names of Lodges those of any of the great heathen philosophers, such as Zoroaster, Confucius, Pythagoras, Socrates, Plato, &c. ; and also Wisdom, Good Faith, Friendship, Constancy, or any other of the moral virtues.

In this country the titles of Lodges are frequently determined by chance ; but the most appropriate are those which are assumed from the names of some ancient benefactor, or meritorious individual who was a native of the place where the Lodge is held ; as in a city, the builder of a Cathedral Church ; because it is quite certain that he was a Mason ; for none but those who are impregnated with the true scientific principles of the Order could possibly have produced the mysterious and complicated effect which those gorgeous edifices uniformly display. The name of any celebrated Mason would be peculiarly appropriate, and accordingly we have Lodges distinguished by the names of Athelstan, Edwin, Sir Isaac Newton, the Dukes of Cumberland, York, Clarence, Sussex, and Wellington ; the Earls Moira, Dalhousie, Nelson, Cecil, Zetland, &c. ; and sometimes by the names of individuals, Preston and others.

The name of a Hundred or Wapentake in which the Lodge is situated, or of a navigable river which

confers wealth and dignity on the town, are proper titles for a Lodge ; as for example, the Witham Lodge, Lincoln ; the Humber Lodge, Hull ; the Ancholme Lodge, Brigg ; the Trent Lodge, Gainsborough ; the Aire and Calder, Goole ; the Tees, Stockton ; the Wear, Chester-le-street, &c.

The cardinal and theological, the moral and social virtues are recommended as being good names for Lodges ; and they accordingly abound amongst us. Thus we have Lodges designated, Faith, Hope, Charity, Prudence, Benevolence, Affability, Rectitude, Candour, Tranquillity, Relief, Peace, Concord, Economy, Fortitude, Temperance, Regularity, Perseverance, Unanimity, Confidence, &c., none of which are to be despised.

The name of a Lodge may be aptly taken from the science of architecture, of which many examples exist in our catalogue of Lodges ; as Tuscan, Doric, Ionic, and Corinthian ; the Vitruvian, Palladian, and scientific Lodges ; and Tudor, Lebanon, Hiram, and Etruscan Lodges. Our lists also furnish innumerable examples of names taken from the Christian religion, as for instance, St. John the Baptist, and the Evangelist, St. Paul, St. Mary, St. Michael, St. Martin, St. Andrew, St. George, All Saints, St. Thomas, St. Luke, St. Matthew, St. David, St. Francis, Magdalen, Mount of Olives, Angel, Star in the East, Anchor and Hope, Pilgrim, Abbey, Melchizedec, &c., any and all of which have been judiciously selected as the designation of a community of Masons.

In all cases the temper of the Brethren should

correspond with the name of the Lodge ; otherwise they will expose themselves to be ranked as hypocrites, and instead of Masonry constituting their pride, it will subject them to obloquy and shame. If the members of a Lodge dedicated to Friendship and Harmony be notoriously at variance with each other ;—if the Brethren of a Lodge of Fidelity be, in practice, unfaithful to every trust ;—if a Lodge called Social Union be distinguished by bickerings and disputes ; or of Good Faith, by defrauding or swindling their neighbours ; what can be expected to result from such anomalies, but disorder amongst themselves and unpopularity in the world. Their own character will be compromised, the Lodge disgraced, and Freemasonry, which ought to be the vehicle of perfect friendship, will become a by-word and a reproach, in the estimation of all good and worthy men.

The precedence of Lodges, however, depends on the number and not on the name ; although by custom every Lodge has its proper name ; and this is considered of such importance by the Masonic authorities, that the approbation of the Grand Master, or at least of the Provincial Grand Master, must be obtained before any name can be legitimately used ; and even then it must be registered with the Grand Secretary. Nor can any Lodge alter its name without the same authority. The privilege of giving a name has always been considered as a token of authority. Thus a father is empowered to determine the names of his children, and a master those of his servants. For the same

reason the Master determines the name of his Lodge.<sup>1</sup>

And this, like giving a name to a son or a daughter, is a matter of serious deliberation ; and ought not to be referred to the opinion of any person whatever, who is unconnected with the establishment of the Lodge ; and it is sometimes attended with powerful religious feelings. “ The strange prejudice of lucky and unlucky names,” says D’Israeli, “ prevailed all over modern Europe. The successor of Adrian VI. wished to preserve his own name on the papal throne ; but he gave up the wish when the conclave of cardinals used the powerful argument that all the popes who had preserved their own names had died in the first year of their pontificate.

<sup>1</sup> It is said in Scripture that Adam gave a name to his wife and to all the animals, which they ever after retained. God himself condescended to change the names of Abram, Jacob, and Sarai, as a token of honour, and an addition expressing his particular regard for them. Hence he gave a name, even before their birth, to some persons to whom he purposed to extend his favours in an especial manner : as to Solomon, whom he called Jedidiah ; to the Messiah, whom he called Emmanuel and Jesus ; to John the Baptist, &c. And the Prophet Hosea, speaking to Judah and Israel, says, “ Say ye unto your brethren, Ammi ; and to your sisters Ruhammah ” (ch. i. 1.) ; on which Bishop Horsley thus comments : “ Although the Israelites were in general corrupt and addicted to idolatry, yet there were among them, in the worst times, some who had not bowed the knee to Baal. These were always named Ammi and Ruhammah ; God’s own people, and a darling daughter. It is probable that God here commissions these faithful few to admonish the inhabitants of the land in general, of the dreadful judgments that would be brought upon them by the gross idolatry of the Jewish nation. Speak to your brethren, O Ammi (O my people) ; and to your sisters, O Ruhammah (O darling daughter).” Our Royal Arch *Brethren* will understand this.

Cardinal Marcel Cervin, who preserved his name when elected pope, died on the twentieth day of his pontificate, which confirmed this superstitious opinion. La Moth le Vays gravely asserts that all the queens of Naples of the name of Joan, and the kings of Scotland of the name of James, have been unfortunate ; and we have formal treatises on the fatality of particular names.”

The same credulity still operates, to a certain extent, amongst ourselves ; and not only the ignorant, but also men of learning and talent, are scarcely able to divest themselves of certain fancies about the names of their children ; as if their success in life were to be dependent on a casual appellation imposed at the font. Nor is the superstition confined to any nation or people ; but appears indigenous to the human mind. Amongst the Romans there were certain mysterious notions connected with the names of individuals. In calling over a muster roll of soldiers, the serjeants always began with the names of good omen, as Felix, Faustus, &c., analogous to our Good luck, Happy, &c. Livy, speaking of a person named Atrius Umber, calls it *abominandi ominis nomen* ; and in like manner Plautus says of one whose name was Lyco,—

Vosmet nunc facite conjecturam cæterum,  
Quid id sit hominis, cui Lyco nomen siet.

Plato recommended to parents to select lucky names (*fausta nomina*) for their children ; and Pythagoras thought a man's success in life was dependent on his name.<sup>2</sup>

<sup>2</sup> Camden has a story illustrative of this feeling. “ We read.



When dramatic representations were first introduced into this country, the subjects were extracted from the Bible history ; and the names of the patriarchs and saints were principally used, the devil being the chief comic performer. They were

that two Ambassadors were sent out of France into Spaine to king Alphonse the ninth to demand of the daughters which he had by the daughter of king Henrie the second of England, to bee married to their soveraigne king Lewes the eighth. One of these ladies was very beautifull, called Vrraca, the other not so beautifull, but named Blanche. When they were presented to the Ambassadors, all men held it as a matter resolved that the choyce would light upon Vrraca, as the elder and fairer. But the Ambassadors enquiring each of their names, tooke offence at Vrraca, and made choyce of the lady Blanche, saying that her name would bee better received in France then the other, as signifying faire and beautifull, according to the verse made to her honour :—

“Candida, candescens candore, et cordis et oris.”

And a modern French writer has the following passage, which shows that the same feeling still prevails amongst that people. “What is your name, Mademoiselle? Felise, replied the child. It is a pretty name, said the kind-hearted woman. Felise, that means happy ; one that is born under a fortunate star ! Hearing these words, the traveller and her attendant involuntarily turned, and, doubtless struck by the same thought, cast a singular look upon the child.” Pegge has quoted from Fuller an amusing instance of the same superstition in a Spaniard. “Such was the ridiculous attachment to long and high-sounding names and titles in Spain, that when an epidemical sickness raged in London in the reign of Queen Elizabeth, the Spanish Ambassador, who, I suppose, enjoyed a sesquipedal name, was consigned for safety to the charge of Sir John Cutts, at his seat in Cambridgeshire. The don, upon the occasion, expressed some dissatisfaction ; feeling himself disparaged at being placed with a person whose name was so short. An amnesty, however, was soon granted by the Spaniard ; for my author says, that what the knight lacked in length of name, he made up in the largeness of his entertainment.”

managed by the clergy, and enacted in churches and monasteries, or under their direction, in the public streets on Corpus Christi day. About the time of the Reformation, these Mysteries and Miracle Plays were rivalled, and ultimately superseded, by historical dramas called Moralities; and the names of the Virtues and Vices were substituted for scripture characters; the devil's place in comedy being supplied by a personage named Ygnorance,<sup>3</sup> whence was derived the clown or fool of Shakspeare and his contemporaries. These were secular interludes, and the origin of the regular drama. Thus, in 1520, we find "A new Interlude and a Mery, of the nature of the IV. elements;" which contained the following characters — the Messengere, Nature, Naturale, Humanytie, Taverner, Experyence, Studious, Desire, Sensuall, Appetyte, and Ygnorance. In 1567, was printed by Thomas Purfoote, a new and Mery Enterlude, called the "Trial of Treasure;" with these names:—Sturdines, Contentation, Visitation, Time, Lust, Sapience, Consolation, the Preface, Just, Pleasure, Greedy Gutts, Elation, Trust, Treasure, and the Vice, who is here called Inclination. And to close these extracts, we find a multi-

<sup>3</sup> So recently as the reign of Elizabeth, people were very careless about the orthography of their names. Raleigh frequently signed himself Rawley; and Lord Burleigh had three or four different ways of spelling his name. At a still earlier period the variation was much more considerable; for instance, in the reign of Henry III., a celebrated individual called Walter Shelfhanger, who was high sheriff of the county of Lincoln, is recorded in the State Records under sixteen varieties of orthography.

tude of curious names in a drama called *Cambises*, written by Thomas Preston about the same period ; viz. Councell, Huf, Lob, Ruf, Commons Cry, Commons Complaint, Venus, Snuf, Small Hability, Proof, Execution, Diligence, Crueltie, Hob, Preparation, Ambidexter, Triall, Meretrix, Shame, Otian, and many others.

From this personification of the Virtues, the custom of giving similar names to children was greatly fostered and increased, in the hope that a propitious name might be the harbinger of virtue, prosperity, and happiness ; whence the female names of Faith, Grace, Hope, Temperance, Charity, &c. abounded throughout England ; and have become standard names, with which the poor as well as the rich daily flatter their own feelings by conferring them on their beloved offspring ; and Freemasons usually follow the example in giving propitious names to their Lodges.

I do not find, however, that our Lodges had any distinctive names before the latter end of the last century. The four regular Lodges which were found in practice in the south of England at the revival of Masonry were designated by the sign of the taverns where they were respectively held. The same practice continued for many years. Before 1738, by an order of the Grand Lodge, an engraved list was published, which was renewed as occasion required. The two copies of this list in my possession were respectively printed in 1764 and 1767 ; the former dedicated to Lord Blaney, G.M., and the latter to the Duke of Beaufort,

G.M. In both cases the Lodges are usually designated by a pictorial representation of the sign of the tavern where the Brethren met. A printed list, dated 1774, appears to be in uniformity with those which were engraven. In 1784, Noor-thouck published his edition of Anderson's Constitutions; and the laws of the Grand Lodge, therein recorded, make no mention of the name of a Lodge, but recognise the engraved list. In a catalogue dated 1790, the Lodges have names as well as numbers; and two years later a list was published with names and numbers, as altered by the Grand Lodge. In the present Book of Constitutions the names of Lodges are formally recognised, and directed to be enrolled in the Grand Lodge Books.

## CHAPTER VII.

## THE CONSECRATION.

“ And now the king’s command went forth  
 Among the people, bidding old and young,  
 Husband and wife, the master and the slave,  
 All the collected multitudes of Ad,  
 Here to repair, and hold high festival.”

SOUTHEY.

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“ All hail to the morning that bids us rejoice !  
 The temple’s completed, exalt high each voice ;  
 The Capestone is finished, our labour is o’er,  
 The sound of the gavel shall hail us no more.  
 Almighty Jehovah, descend now and fill  
 This Lodge with thy glory, our hearts with good will ;  
 Preside at our meeting, assist us to find  
 True pleasures in teaching good will to mankind.  
 Companions assemble on this joyful day,  
 The occasion is glorious, the Keystone to lay ;  
 Fulfill’d is the promise by the Ancient of Days,  
 To bring forth the Capestone with shouting and praise.”

MASONIC CONSECRATION HYMN.

WE will now suppose the Lodge to be built, furnished, decorated, and named ; it remains that the ceremony of Dedication and Consecration be performed before it can be legally used for Masonic purposes ; and that everything may be done decently and in order, these rites should be performed with every fitting solemnity, and in due and ample form. The Worshipful Master having first made the necessary arrangements with the Provincial Grand Master, that Officer should determine on the nomina-


tion of his Staff, and communicate with them on the subject, that each may appear provided with the decorations necessary for the office to which he is to be appointed ; for it is extremely embarrassing to the Grand Master to be delayed by the refusal or hesitation of any particular Brother in accepting the office to which it is his pleasure to exalt him. He must then authorize the Provincial Grand Secretary to make his preparations with the minutest accuracy, because the smallest omission may produce a very serious impediment in the ceremonial, and utterly destroy its effect. Much also will depend on the tact and activity of the Director of Ceremonies, whose duty it is to superintend the processions, and to see that every Brother has his proper rank, according to the code of precedence which distinguishes the Order.

It may be here remarked that the office of a P.G. Master is onerous and of great responsibility, although its duties are usually performed by his Deputy. An army of stags led by a lion is more formidable than an army of lions under the command of a stag. The prosperity, and even the existence of Masonry in a Province, depends entirely on the talents, activity, and zeal of the P. G. Master. Nothing can be done without his sanction ; he arranges the proceedings—he authorizes the movements—and gives life and vigour to every transaction. If he be inactive, Masonry languishes—if he sleeps on his post, it is extinguished. Let him always be on the alert, and the Order will flourish abundantly ; and the echo of its popularity and

usefulness will be heard beyond the precincts of the Lodge.

If, however, the P.G. Master can rely implicitly on his Deputy, his duties will be lightened and his responsibility abridged. He is still, however, bound to reply promptly to all communications from his Lodges, and to all letters from private Brethren, or they will soon cease to take any interest in proceedings where their advice and inquiries are equally disregarded. They will pass over many faults in a P.G. Master as venial, but no offence is esteemed so unpardonable as a refusal to answer letters. It is an exhibition of contempt which strikes into a man's soul more deeply than a dagger into his flesh, and the latter would be more easily forgiven than the former.

As I am on the subject of P.G. Masters, it may not be out of place to introduce a few remarks on the organization of his staff of officers. He should be cautious and discriminating in the choice of his subordinates. Men with heads to work out the details of his system ought to occupy these offices of trust. Should he place an improper man in any position, he can have little reason for complaint if its duties are neglected, or what is worse, if they are performed in a slovenly and indecent manner. If he puts a square peg in a round hole, or a round peg into a square hole, some degree of confusion must be anticipated. It is a false principle to nominate any Brother to an office on account of his rank or status in society, unless he be active and intelligent, and perfectly acquainted with its requirements.



It has been observed on another occasion, that if anybody conducted an ordinary business on such principles, *i. e.* if he endeavoured to make it the medium of employment to brothers, nephews, friends, or any but the best men, he would soon find himself in the Bankruptcy Court. The commissioner would then inform him that he had totally mistaken the object of his business, and the nature of mercantile speculations, which were, not to favour relations or friends, or to produce a short-lived display, but to realize a fair profit with satisfaction to all parties.

On this principle the P.G.M. should recollect that his staff, or retinue of officers, are appointed by his own choice and selection to assist him in carrying out the work of command. They are his eyes, his ears, and his hands ; they furnish him with information ; they are instruments for developing his conception, and represent the intermediate machinery through which the impulse emanating from the chief is communicated to the Brethren. Hence arises the necessity of selecting the best men to occupy these important offices, if the P.G.M. is truly desirous that the Order should flourish and be respected under his providential care.

Again, with reference to the charge, which is, or ought to be, delivered to the Brethren at every P.G. Lodge, I would add a specific direction. I disapprove of its being delivered *visà voce*, because it frequently happens that the irregularities which are usually noticed there, remain uncorrected ; and in the delivery of an extemporaneous address, subjects of importance, which may involve questions of great



interest to the community, are apt to be overlooked. On the contrary, a formal charge, deliberately considered and carefully prepared from the information furnished by his deputy, will be of more certain authority, and may afterwards be referred to as a document for which the P.G.M. is responsible, because it is presumed to embrace all those matters of discipline which he may think it his duty to submit to the consideration of the Lodge.

It is usual on these occasions for the Provincial Grand Chaplain to preach a sermon at the church, to which the Brethren move in formal procession. This evolution may be considered a trifling affair by some inconsiderate persons, yet its regulation is the result of no ordinary management. To give it the proper effect requires the utmost nicety of arrangement. Every Brother's place should be marked down on paper by the Director of Ceremonies, and openly proclaimed before he leaves the Lodge to join his Brethren in public. In the church, certain pews should be marked out as appropriated to the Brethren according to their rank ; others for ladies ; and the rest for the miscellaneous congregation. Care should also be taken to prevent all ingress and egress during the celebration of Divine service, by children or loose persons, who are attracted by curiosity, and feel no interest in the proceedings. In the course of my experience I have witnessed the occurrence of great disorders for want of a little preliminary caution in this respect. It should also be seriously impressed upon the Worshipful Master of every Lodge, that he is responsible for the regu-

larity and decorum of his company ; and that it is his duty to instruct and admonish them at some Lodge of emergency to be convened at home for that especial purpose, on the necessity of appearing in the proper clothing of Craft Masonry, without any admixture of R.A. sashes, aprons, or jewels ; for these would constitute an anomaly, which on all occasions it would be much better to avoid. He should also give some practical directions respecting the conduct which it becomes them to observe at the approaching commemoration, that Masonry in general, and their own Lodge in particular, may not suffer in the estimation of the public.

On the appointed day, the Lodge having been opened in due form by the Provincial Grand Master, and the minutes read and confirmed, the Provincial Grand Secretary is directed to read the order of procession ; after which a charge is delivered from the throne on propriety of conduct, and the necessity of adhering strictly to all the forms, as they have been regulated by the Masonic authorities. This is unfortunately often omitted. The Lodge is then adjourned, and the ladies are admitted into the gallery. The procession now moves round the Lodge thrice, and afterwards the Brethren remain stationary. The elements of consecration being arranged, the following passage from Scripture is read by the Provincial Grand Chaplain :—

“ Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto King Solomon in Jerusalem, that they might bring up the Ark of

the Covenant of the Lord out of the city of David, which is Zion. And all the men of Israel assembled themselves unto King Solomon at the feast, in the month Ethanim, which is the seventh month. And all the elders of Israel came, and the priests took up the Ark; and they brought up the Ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle; even those did the priests and the Levites bring up. And King Solomon, and all the congregation of Israel that were assembled unto him, were with him before the Ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. And the priests brought in the Ark of the Covenant of the Lord unto his place, into the oracle of the house, to the Most Holy Place.” (1 Kings viii. 1—6.)

An Anthem proper for the occasion is then sung, which is often written for the purpose by some member of the Lodge. The Architect makes his report; and the Provincial Grand Master delivers a suitable Oration; and concludes by directing the Brethren to move forward in procession to church.

This is the point when the talent of the Director of Ceremonies displays itself. Without the most judicious management on his part, a scene of great confusion would ensue. His duty is to place himself within the entrance of the Lodge and proclaim every Brother by his office or rank as he is to take his situation in the procession, beginning at the top of his roll; and the P. G. Stewards, three in number,

who are placed by his side to support his proceedings, will suffer no person to pass, under any pretence whatever, until his name be called. This process, with an assistant below, supported by three other Stewards to arrange the Brethren as they arrive in the street, or in the court of the Lodge, as the case may be, will preserve due order, and insure the regularity of the proceedings.

To give facility to this movement, the Masters of the several Lodges should act the part of captains of companies in a regiment of soldiers on parade, and keep the Brethren of their respective Lodges strictly together, not allowing them to mix with other Brethren, which would occasion considerable embarrassment when the names were called; and at this point of the ceremonial no time ought to be wasted in re-arrangement. And every Warden should be as perfectly acquainted with the discipline of the day as is a subaltern officer in the field of battle. Nor should the Brethren be at any loss, when their Lodges are called forth, to place themselves in their proper situation. For unless conducted with the precision of soldiers on parade, these public exhibitions would be disgraceful to Masonry, and tend to bring upon it the ridicule and contempt of the spectators. Every Lodge should be ready promptly to obey the summons of the Director of Ceremonies.

The following form of procession I should recommend as being most appropriate for the use of the Provinces; every Brother or file of Brethren, observing a distance of six feet in the rear of his predecessor; so that a procession of fifty Brethren

walking by pairs may occupy a space of about one hundred yards.

A Tyler with a Sword.

Union Flag.

Band of Music.

Union Flag.

Visiting Brethren, two-and-two.

Rough Ashlar borne on a Pedestal.

Lodges out of the Province.

The Private Lodges of the County in the following order, the highest numbers walking first.

Tyler with a Sword.

Brethren, two-and-two.

Inner Guard with a Sword.

Two Deacons.

Stewards.

Secretary.

Treasurer.

Chaplain.

Past Master.

Two Wardens.

The Lodge Banner.

Master.

The Perfect Ashlar borne on a Pedestal before the W. Master of the Senior Lodge, by a brother of his own Company.

P. G. Tyler with a Sword.

Union Flag.

Tracing Board of the First Degreee.

Inner Guard with a Sword.

Past P. G. Deacons two-and-two.

Tracing Board of the Second Degree.

Past P. G. Organist.

Past P. G. Architect.

The two P. G. Deacons bearing the Warden's Pillars on Pedestals.

A Cornucopia borne by a Brother.

P. G. Organist.

P. G. Architect.

P. G. Director of Ceremonies.

Tracing Board of the Third Degree.

Past P. G. Treasurer and Secretary.

The Book of Constitutions on a Pedestal.

P. G. Secretary.

P. G. Registrar.

P. G. Treasurer.

P. G. Steward with a Wand.	{	The Holy Bible, Square and Compasses, carried by four Master Masons' Sons ; open at Numbers x.	}	P. G. Steward with a Wand.
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P. G. Chaplain.

Past P. G. Wardens, two-and-two.

The Three Lights placed triangularly on a Pedestal.

P. G. Junior Warden with a Gavel.

P. G. Senior Warden with a Gavel.

P. G. Steward with a Wand.	}	P. G. Standard.	{	P. G. Steward with a Wand.
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The Globes on a Pedestal.

Banner of the D. P. G. M.

Deputy Provincial Grand Master.

P. G. Steward with a Wand.	}	Banner of the P. G. M.	{	P. G. Steward with a Wand.
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P. G. Sword Bearer.

Tyler with } Provincial Grand Master. { Tyler with  
a Sword. } a Sword.

Union Flag.

Two Stewards with Wands.

P. G. Tyler with a Sword.

When the procession arrives at the church door, the leading files halt, and the Brethren fall back to the right and left as before mentioned, and make an opening for the Provincial Grand Master and his staff to pass up the centre. Thus the procession will enter the church in a reversed order, and the Covenant is to be placed on a pedestal in front of the reading desk, where it remains during the whole service.

On returning from church, the Lodge is resumed, and the dedication and consecration solemnized by an adherence to those ancient and secret forms which it would be improper as well as needless to describe here, as the outline, so far as can be legally communicated, may be found in Preston's Illustrations, and many other Masonic works.

## PART II.

### DISCIPLINE.

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#### CHAPTER I.

##### A CENTURY OF APHORISMS ;

*Embracing a great variety of Subjects illustrative of Masonic Discipline, and highly instructive to the Young and Ardent Brother.*

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“The wisdom of all ages, from the highest antiquity, hath chosen to compress its lessons into compendious sentences, which were peculiarly adapted to the simplicity of earlier times, which are readily conceived and easily retained, and which circulate in society as useful principles to be unfolded and applied as occasion may require.”—GRAY.

“The maxims are delivered in a way the most useful and beneficial, in such short and weighty apophthegms as most strongly affect the mind, and yet not overcharge the memory,—a method in which the wisdom of the ancients thought it most proper to deliver the rites and mysteries of religion, as well as their civil laws and constitutions.”—ARNALD.

THE importance of a strict attention to discipline cannot be too urgently recommended ; for it constitutes the chief source of order amongst the Brethren, and permanency to the Lodge. Laws and constitutions are made to enforce it ; grades of rank are instituted to recommend it ; and honours are con-



ferred as its just and meritorious reward. In the absence of discipline no Lodge can be expected to prosper. Laws become neutralized and order destroyed, when, by the supineness or want of ability in the Worshipful Master, the Brethren are permitted to do that which is right in their own eyes. The Lodge becomes a chaos, wild, agitating, without any fixed principles or steady motives of action ; the froth rises to the surface, surging like the crested waves of a stormy sea, without object or end, until at length some energetic and intriguing member—it may happen that he possesses neither Masonic qualifications nor pure and upright principles—will place himself at the head of a clique, and become, by sheer pertinacity, the arbiter of the destinies of the society.

But that elevation will not be attained without a series of skirmishes in open Lodge, which the Worshipful Master has not sufficient influence or tact to prevent ; and hence disorders are generated, laws violated with impunity, disputes multiplied, and dissatisfaction increased, until the status of the Lodge is compromised and its numbers reduced ; for no one, in a voluntary institution like Freemasonry, will continue to expend his money, and waste his time, with nothing in prospect at the periodical meetings but interminable recrimination and dispute. And the Brethren discover, when it is too late, that they have committed all this evil to place the offices and honours of the Lodge at the disposal of a Brother who is undeserving of the trust ; and that if they

are desirous of participating in either the one or the other, they can only attain their point by truckling to his opinions, or pandering to sustain him in the elevation, where he has been placed by their inconsiderate adherence to his faction. They have opened the floodgate of misrule, and find themselves unable to stem the torrent which they have rashly let loose on the community, and which threatens to overwhelm it with irremediable ruin.

The following Aphorisms are introduced to the notice of the fraternity for the purpose of exemplifying the beauty and utility of discipline, and recommending the practice of it to Brethren of all ranks, whether in or out of office. Dr. Watts says that “it is by the assistance of the eye and ear especially”—those two senses that have been judiciously incorporated into the system as essential to the proper understanding of it—“which are called the senses of Discipline, that our minds are furnished with various parts of knowledge.” And the opinion of our Grand Master King Solomon is not to be despised, when he asserts that the discipline of the mind can be accomplished by no method more effectually than by Aphorisms or proverbs, delivered promiscuously, and without any studied order in the arrangement. By this kind of reading the inquirer may “receive the instruction of wisdom, justice, and judgment, and equity; and acquire knowledge and discretion to understand a proverb and its interpretation, the words of the wise, and their dark sayings.”

## APHORISM I.

Freemasonry is a beautiful system of morality veiled in allegory and illustrated by symbols.

## II.

If you remain silent when Freemasonry is attacked, you condemn by your actions what your conscience approves.

## III.

As you are a Christian Mason, you must on all occasions study to perform the duties of Christian morality, which are comprehended under the triple category of God, your neighbour and yourself.

## IV.

The benefits to be derived from Masonry are well described by Ovid and Horace, when they say,—  
“*Ingenuas didicisse fideliter artes emollit mores. Asperitatis et invidiæ corrector et iræ;*” which may be translated thus: “To have learned the liberal arts faithfully, softens the manners and operates as a fine corrector of ill-nature, envy, and anger.

## V.

To subdue the passions has been the universal aim of all mankind. All have placed their hopes upon it; and hence sprang the first idea of the *Γνωθι σεαυτον*, which was inscribed on the portal of heathen temples, that it might prove a stimulus to virtue, of which it was the first lesson, and lead to the desirable consummation, in which all excellence was blended, of subduing the passions.

## VI.

If you intend to pursue the study of Masonry with any beneficial result, it is indispensable that you attend the Lodge regularly. This is your apprenticeship ; and without it you will never become a bright and distinguished Mason. There is no short cut to the acquisition of science.

## VII.

A Lodge is not to be understood simply as a place where Masons assemble for the despatch of business, but of the aggregate body of its members. The latter is, strictly speaking, the Lodge ; the former is only the Lodge-room.

## VIII.

An incompetent person in the chair of a Lodge, is like a hawk on the wing, from which all the inferior birds hasten to escape, and leave him the sole tenant of the sky. In the same manner, such a Master will cause the Lodge to be deserted by its best Members, and be left alone in his glory.

## IX.

If you mean to attend your Lodge, be there at the hour mentioned in the summons. Whoever is late, disturbs the Brethren, and interrupts the business of the Lodge.

## X.

When seated, recollect your situation. If you are an Officer, do your duty, and nothing more. If you are simply a Brother, your business is to hear, and

not to speak. An officious interference is unbecoming in a Mason : it may do harm, and cannot, by any possibility, be productive of good.

### XI.

Be always obedient to the chair. Obedience is a virtue of the greatest importance to your own character as a Mason, and to the welfare of the Lodge. Without obedience, *wisdom* would be inoperative, *strength* would lose its power, and *beauty* its grace ; and confusion and discord would soon banish the occupants of the holy ground.

### XII.

Never by any chance or persuasion suffer yourself to be inveigled into a party hostile to the Officers in charge of the Lodge. If you do, you will be a marked man, and your progress in Masonry will be rendered doubtful, if not altogether prevented.

### XIII.

During the period when serious business occupies the attention of the Brethren, you must not leave your seat, or engage in conversation with your neighbour, not even in whispers ; neither should you move the chair or bench on which you are seated, or make any other noise to disturb the Master or his Officers in the orderly execution of their respective duties. Silence is the leading characteristic of a well-regulated Lodge. I have known many good Lodges spoiled for want of a due attention to these trifling particulars.

## XIV.

If you are ambitious to govern a Lodge, learn first to obey ; let your course to the highest dignities be gradual. Pass first through the inferior grades, if you would understand your duty. The office of a Deacon will familiarize your mind to business ; you may then aspire to be a Warden, which is a stepping stone to the Chair.

## XV.

When assembled in the Lodge-room, you must be courteous to your fellow-workmen ; calling each other by the name of Brother. Envy, or any other baleful passion, must find no place in a Mason's Lodge ; but merit should be awarded to every one to whom merit is due. The rule is, to promote each other's welfare, and to rejoice in each other's prosperity.

## XVI.

Should you be called on by the Chair to express your opinion on any subject which may be brought before the Lodge, it must be done temperately, and in becoming language. All levity and jesting on serious subjects should be carefully avoided.

## XVII.

During the hours of refreshment, a free conversation is permitted, provided it be confined within the bounds of decency ; but no discussions on religion or politics can be allowed even here. Should a private dispute between two Brethren be heard, the Master will suppress it at once, and firmly ; for whatever relation the members may bear towards

each other in the world, here they are Brothers ; and nothing can be admitted but what is strictly in character with the dictates of fraternal harmony and love.

#### XVIII.

It is a healthy doctrine, that in an open Lodge, all the Brethren are on a level ; but when it is closed they part on the square. But this does not extend beyond the four walls of the Lodge-room. In the world, honour must be given where honour is due ; and a Mason who belongs to the lower classes of society, though admitted amongst us under the influence of a good report for regularity of conduct and propriety of demeanour, is not to presume, on that account, to take any undue liberties with his superiors in rank, beyond those to which he would have been entitled were he not a Mason.

#### XIX.

When a stranger presents himself to your notice in the character of a Mason, it behoves you to be particularly cautious in your endeavours to ascertain whether his pretensions be genuine ; for if he should prove to be a cowan, the slightest word or hint which he might gather from any indiscreet disclosure on your part, would be sufficient for the foundation of an hypothesis that would be boldly trumpeted forth as a new and important discovery. Beware of it.

#### XX.

Brotherly love is the main-spring of Freemasonry. Remove this and the machinery would fall in pieces,

and the whole fabric dissolve like mist before the sun ; and brotherly love has its most imperative duties, which, as a Mason, you are bound to perform. If a Brother be injured, you must protect him ; if slandered, you must justify him ; if persecuted, you must defend him : so far at least as it may be prudent to do without compromising your own interests.

## XXI.

When a Brother uses offensive expressions in the heat of discussion, do not retort, but take time to consider quietly whether they were merely momentary emanations of the spirit, or whether they were intended as a premeditated insult ; if the former, dismiss the subject from your memory ; if the latter, forgive him, but be cautious how you trust him in future.

## XXII.

As you have a filial reverence for your parents, so, as a Mason, you must have a patriotic veneration for the rulers of your country. Never disturb the public tranquillity by joining in plots or conspiracies against the peace and order of the nation, or against the government under which you live and are protected. A Mason ought to be a peaceable subject, and practise in public the lessons of submission, quietness, and obedience, that he is taught in the Lodge. The destruction of order is sin.

## XXIII.

If you meet with a cowan who endeavours to pump you, do not act the part of a benevolent



Asmodeus, and draw aside the curtain that veils the secrets of the Lodge, but cut him short by telling him that if he wishes to know the secrets of Masonry, the Lodge is at hand, and he may satisfy his curiosity at a very trifling expense. If he declines the process, tell him he must live and die in ignorance, rendered more impervious by fruitless conjectures, none of which can, by any possibility, even approximate to the truth.

#### XXIV.

When I recommend a diligent attention to Masonic pursuits, I would not be understood to advise that course at the expense of your worldly business. The one is indispensable, the other a relaxation. The necessary avocations of life must, on no account, be disregarded. Your family must be provided for, your moral status must be honourably maintained, your engagements satisfied, and your employment punctually attended to. But if you are a prudent economist of time, all these duties will leave you an abundance of leisure for the requirements of Masonry. One must be done, and the other not left undone. The characters of a good and worthy member of society, and of a zealous Mason, are not irreconcilable or incompatible with each other, but on the contrary may easily be blended. This is a great secret ; and he that is master of it will be respected both in the world and in the Lodge.

#### XXV.

Never enter into a dispute with a cowan. Like the deaf adder he will stop his ears, and refuse to

hear the voice of the charmer, charm he never so wisely. No matter how clear are your facts, or how convincing your arguments, still he will turn an incredulous ear to your reasoning. Though you anxiously cry out, O Baal, hear us, and even cut yourself with knives and lancets to bespeak his attention, there will be neither voice nor any answer, nor any that regardeth. You may as well endeavour to extinguish the sun by pelting it with snow-balls, or to cut rocks in pieces with a razor, as to make any genial impression on the mind of a professed cowan.

## XXVI.

What is the reason Bro. ——— makes so little progress in the knowledge of Masonry? Indolence. Why did Bro. ——— fail to establish a good character as the Master of his Lodge? Because he was indolent. Do you inquire why Bro. ——— never passed to the Second Degree? I answer, because he was an idle man. Indolence is the parent of vice. Bad habits may be subdued, vice reformed, and anger held in check; but indolence is rarely, if ever, conquered.

## XXVII.

In nine cases out of ten, if you are pleased with yourself, others will be pleased with you.

## XXVIII.

Your love of Masonry will be decided by your attendance on its offices. Where your treasure is, there will your heart be also.

## XXIX.

A Master of a Lodge should be courteous, but firm ; earnest, but decided. The Chair is a test which few pass with entire satisfaction. It is an important criterion of prudence, discretion, and judgment. *Quibus in rebus duo maximè fugienda sunt,—ne quid effeminatum aut molle, et ne quid durum aut rusticum sit.*

## XXX.

Silence, secrecy, and calmness of temper, are the unmistakable marks of a true Mason. He who incessantly boasts of his knowledge may be set down as an empty chatterer. Noise is not wisdom. Those who ostentatiously proclaim their own merits, may, for a time, enjoy the satisfaction of deceit ; yet, in the end, their pretensions are sure to be exposed.

## XXXI.

Silence is the distinguishing attribute of the Divinity. He conceals from mankind the secret mysteries of His providence, as a lesson to His creatures. The wisest of men cannot penetrate into the arcana of heaven, nor can they divine to-day what to-morrow may bring forth.

## XXXII.

Do you hear a man boast of abilities, his attainments, his dignity, or his position in life ? entrust him not with your secrets.

## XXXIII.

The amusements of our hour of refreshment are innocent and harmless. He who despises them is

unworthy to be a Brother ; for he is either a hypocrite, a formalist, or an impostor. Beware of him.

XXXIV.

When in the Lodge, keep an eye upon contentious Brethren. Truth is as little an object with such a one as brotherly love. He will wrangle against truth as freely as against error ; and whether defeated or victorious, he will still argue and quarrel, question and dispute, until he has banished every right-minded Brother from the Lodge.

XXXV.

Unity and love, combined with humility, are the safeguard of a Lodge ; and if any one opposes them, account him as an enemy.

XXXVI.

Is the Master of a Lodge beloved by the Brethren ? You may be sure he is a just, and clever, and amiable man.

XXXVII.

He who is possessed of a teachable spirit may aspire to the highest honours of Masonry. He sees everything, hears everything, and betrays nothing.

XXXVIII.

Bear and forbear, is a trite but very useful maxim. If you fancy yourself slighted, or even insulted by a Brother, give not way to sudden or inconsiderate resentment, but wait the course of events. You will lose nothing by delay. It may be, he did not

intend it. In any case, admonish him privately. By so doing you will have the matter fully, and perhaps satisfactorily, explained. Thus harmony may be restored, and you will remain mutually pleased with each other.

### XXXIX.

When you are talking of Masonry in the company of friends, if you see one of them shake his head at an observation, *hem!* at a fact, or look very wise and knowing at an argument,—set him down for a cowan, and close the conversation. He will betray you with a sneer, expose you by an inuendo, and ridicule your pretensions by some coarse and inappreciable joke, and then shake his empty head in token of his own wisdom and tact at the discovery of occult secrets which had defied all other penetration. He has found a precious diamond in a bag of soot.

### XL.

The four cardinal virtues are said to be the hinges on which all other virtues turn. They constitute a portion of the moral teaching of Freemasonry; and have been introduced into the system as guides and directors, to point the way to happiness both here and hereafter.

### XLI.

The moral jewels, both movable and immovable, are so many silent monitors to convey instruction to the mind. Morality and justice, equality and integrity, are taught by the former; and by the latter

we are referred to the First Great Light, and the method of polishing and humanizing the uncultivated mind of man by moral and scientific instruction, till it becomes, after a well spent life in a career of piety, virtue, and benevolence, so perfect in all its thoughts, affections, and deeds, that it can no otherwise be tried, than by the Square of God's Holy Word, and the compass of an approving conscience.

## XLII.

The road to excellence is purposely strewed with thorns, to promote ardour in the pursuit, and to excite diligence in the application of talents to the work.

—— Pater ipse, ——  
 Haud facilem esse viam voluit—  
 —— Curis acuens mortalia corda,  
 Nec torpere gravi passus sua regna veterno.—VIRG.

## XLIII.

If any Brother shall have abandoned Freemasonry rather than be at the trouble of investigating its sterling beauties, you may set him down as a weak-minded and versatile character, who would forego any good for the sake of ease, like the slothful beast, which devours its own excrement, rather than incur the toil of searching for a more wholesome and nutritious food.

## XLIV.

Signs, words, and tokens, have been termed the keys of our treasure. But if they were lost, the treasure would still remain in the casket acces-

sible to the industrious Brother without their assistance.

#### XLV.

If a Brother subscribes his pounds to any charitable purpose when his name is to appear in print, and grudges his pence when the transaction is to remain unknown ; set him down as a person of narrow intellect, and incapable of any great or noble undertaking.

#### XLVI.

Be always temperate in your indulgences, and sober in your relaxations, not for your own comfort alone, but for the general benefit of the Society. Paley terms drunkenness a social festive vice, apt, beyond any vice that can be mentioned, to draw in others by the example. The drinker collects his circle, the circle naturally spreads ; of those who are drawn within it, many become corrupters and centres of sets and circles of their own,—every one countenancing, and perhaps emulating the rest, till a whole neighbourhood is infected from the contagion of a single example.

#### XLVII.

In the present stirring times, it is a duty incumbent on the Lodges of Masons, dispersed as they are, not only throughout this kingdom, but also in every country under the canopy of heaven, to show themselves to the world as a body endued with a corresponding activity in the performance of every moral and social duty. The world expects from us

the blooming fruits of an institution which professes to investigate science, and to make it subservient to the improvement of the mind, and amelioration of the heart.

## XLVIII.

The Mason who knows for what purpose he was created, and what will be his probable destination in another and a better world, may be safely esteemed a wise and learned Brother.

## XLIX.

Labour is the *rule* in Masonry, refreshment the *exception*.

## L.

The great excellence of our allegorical system consists in the happy distribution of history, science, morals, and metaphysics, in the Lectures of the Three Degrees. The plan is extremely judicious, and it has been executed with complete success.

## LI.

Beware of him who is quick in discovering faults, but slow in the appreciation of merit and virtue.

## LII.

As a rough quarry stone may be squared and polished by the hand of the skilful workman, so may the uninformed mind be moralized by the effects of education and example, and made a good and useful member of society.

## LIII.

If you have a cherished propensity for any parti-



cular pursuit, distrust the man who flatters it overweeningly—he has a design upon you.

## LIV.

If you offer your hand to a Brother, and he holds out two fingers, have an eye to your purse. An assumption of superiority where none really exists, is dishonest in principle. The man who assumes airs to which he is not fairly entitled, would not hesitate to pick a pocket.

## LV.

The cowan's enmity is bad, but the confusion arising out of the errors and mistakes of an injudicious Brother, is worse.

## LVI.

If a Brother suffers himself to become apathetic, he will soon cease to be a Mason.

## LVII.

How many disputes arise out of trifles ! And how greatly would they be diminished if every one would deliberately ask himself this question—whether is it better to sacrifice a point which is of no value, or to lose a friend more precious than rubies ?

## LVIII.

It is worthy of notice, that in most languages the word which is used in a direct sense to indicate straightness of course or perpendicularity of position, is also employed in a figurative sense to express uprightness of conduct. Such are the Latin *rectum*,

which signifies at the same time a right line, and honesty or integrity ; the Greek *ὀρθός*, which means straight, and also equitable, just, and true ; and the Hebrew *tsedek*, which, in a physical sense, denotes rightness, straightness, and in a moral sense, that which is right and just. Our own word RIGHT, partakes of this peculiarity.

## LIX.

Before you pronounce a man to be a good Mason, let him pass the Chair. That is the test which will infallibly display both virtues and failings, mental imbecility and moral strength. If he pass through his year of apparent honour, but real trial, creditably, he will have nobly earned the character of a worthy and intelligent Mason.

## LX.

He who despises Masonry, after having had an opportunity of investigating its beauties, does not possess any quality which may render him an object of esteem.

## LXI.

Consider whether your Masonry be passive, negative, or positive. If the former, you will soon abandon it ; if negative, you will retain your connexion with it for its convivialities alone ; but if the latter, your career will be glorious, and its end honourable.

## LXII.

When a cowan criticises the science, answer him not, but listen attentively to his words. They may

perchance recall some point, part, or secret to your recollection, which has escaped your notice, for the castigations of the cowan are not without their use and benefit;

Like the toad—ugly and venomous,  
Which wears a precious jewel in its head.

LXIII.

The three senses of *hearing*, *seeing*, and *feeling*, are the chief sources of Masonic knowledge.

LXIV.

By *hearing*, you acquire a knowledge of the lectures; by *seeing*, you observe the symbols which read a silent lesson to the observant Brother; and by *feeling*, you handle the implements of Masonry, and discover a Brother in the dark as well the light.

LXV.

Esteem the Brother who takes a pleasure in acts of charity, and never babbles about it; take him to your bosom, and cherish him as a credit to Masonry and an honour to mankind.

LXVI.

To detect and expose impertinent curiosity is the duty of every honest man, as well as the genuine Mason.

LXVII.

Dress is an index of the mind. If you are clean and neat in your person, your thoughts will be pure and your aspirations holy. N.B.—This is not infallible.

## LXVIII.

Chalk, charcoal, and earthen pan, or clay, are the emblems which were adopted by our ancient Brethren to express certain qualities, in the absence of which no progress in Masonry can be expected. Nothing is more free for the use of man than chalk which seldom touches but leaves its trace behind ; nothing more fervent than charcoal, for when well lighted, no metal is able to resist its force ; nothing is more zealous than clay, our mother earth, who will open her arms to receive us, when all our friends forsake us.

## LXIX.

Be very cautious whom you recommend as a candidate for initiation ; one false step on this point may be fatal. If you introduce a disputatious person, confusion will be produced, which may end in the dissolution of the Lodge. If you have a good Lodge, keep it select. Great numbers are not always beneficial.

## LXX.

Beware of a man who has once committed a disgraceful action ; if opportunity serves, he is pretty sure to repeat it.

## LXXI.

He is a wise Brother who knows how to conclude a speech when he has said all that is pertinent to the subject.

## LXXII.

The *ornaments* of a Lodge point to the troubles

and vicissitudes of life, for the purpose of inducing us to cultivate harmony, maintain charity, and live in unity and Brotherly love.

#### LXXIII.

He who commences any work without wisdom to contrive, strength to support, and beauty to adorn, will be like the foolish man in Holy Writ, who built his house on the sand. When the wind blows, and the floods come, the foundations of his work will be shaken, and great will be the fall thereof.

#### LXXIV.

In the Master of a Lodge some degree of eloquence is necessary, to enable him to explain symbols, to illustrate allegories, and instruct the Brethren in the general principles of Masonry, as well as to perform the routine business of the Lodge. His manner of speaking should be clear, brief, and to the purpose. Declamation, ornaments or figures of speech, will but confuse the orator, without producing any beneficial effect upon the hearers. Plain grammatical language is all that is required.

#### LXXV.

Whoever promulgates any new scheme for the benefit of Masonry, must expect loud and reiterated applause if he be successful, and marked derision and degradation if he have the misfortune to fail.

## LXXVI.

Beware of procrastination. It is truly styled the thief of time.

He who puts off a work from day to day,  
Does on a river's bank expecting stay,  
Till the swift stream that stops him shall be gone,  
Which, as it runs, for ever will run on.

## LXXVII.

When a Lodge becomes disorderly, it is lost.  
Would you subdue turbulence and restore harmony?  
Dismiss the Master.

## LXXVIII.

Be very cautious in your dealings with a man who  
thinks of nothing but himself.

## LXXIX.

He who is pleased with the KEYS, will seldom feel  
much interest in the cabinet.

## LXXX.

A man may speak for an hour, and say nothing ;  
another by a single word may produce conviction and  
settle a dispute. The latter is eloquent, the former  
vain, empty, and trifling.

## LXXXI.

Never lend an ear to those who insidiously endeavour to dissuade you from your duty, but rather reprove them. I have known a good Lodge, numbering fifty members, entirely destroyed by the admission of a single mischief-making candidate. In three years he had succeeded in fomenting so

many disputes, and creating so much dissatisfaction, that its oldest and best members gradually dropped off in disgust, until the numbers were so much reduced that a Lodge could not be opened ; and at length the furniture and jewels were sold, and the warrant resumed by the Grand Lodge.

## LXXXII.

When you are about to be raised to the Third Degree of Masonry, prepare yourself by study and reflection ; for it embraces everything which is interesting to a human being in his progress through time to eternity,—the end and destination of man, the resurrection from the dead, and the immortality of the soul. You are admonished to be careful to perform your allotted task while it is day ; to listen to the voice which bears witness, that even in this perishable frame resides an immortal soul which inspires a holy confidence that the Lord of Life will enable us to trample the King of Terrors beneath our feet, and lift our eyes to the bright morning star, whose rising brings peace and salvation to the faithful and obedient of the human race.

## LXXXIII.

A young Mason should never pretend to a knowledge which can only be gained by experience. The higher the ape climbs, the more effectually he exposes his posterior deficiency.

## LXXXIV.

*I would advise every one who is desirous of*

thoroughly understanding the true nature and design of Freemasonry, to begin with its leading principles. First let him master the tests, then the lectures ; and after this he will need no further instruction ; his own judgment will point out the road to the more recondite mysteries, and to their application to the advancement of science, and the more ordinary purposes of civil and social life.

## LXXXV.

If the candidate moves in a circle, so do also the orbs of heaven ; and they themselves are spherical. All nature resolves itself into the same form. Every drop of water that falls from heaven, to refresh and invigorate the earth, is a circle or globe. If a stone is cast into the air, it describes a succession of circles in its ascent. The rainbow is the segment of a circle ; and the ancients depicted the Creator as a circle, whose centre is everywhere, and his circumference nowhere. Let the candidate then remember, that he is entering on a circle of duties, which, as a Mason, a Christian, and a man, he is bound to discharge with the same undeviating regularity, as the planets perform their courses round that grand globular luminary the sun.

## LXXXVI.

The Brother who defends the character of a friend behind his back as he would do before his face, executes most nobly one of the high characteristics of Masonry.



## LXXXVII.

Beware of the Brother who is afraid to look you steadily in the face.

## LXXXVIII.

If a man praises you for qualities in which you conscientiously think you do not excel, — suspect him.

## LXXXIX.

As a Fellow-craft, remember the middle chamber. If you work, you will be rewarded ; if you work not, you will be entitled to no wages. Apply this lesson to your morals. If you discharge your duty punctually to God and man, a reward is prepared for you in the chambers of heaven, which you may receive without doubt or scruple ; while, on the contrary, if you disregard these duties, you can scarcely expect wages from your celestial Master. Every man shall be rewarded according to his work.

## XC.

Let your makings, passings, and raisings, be conducted with seriousness and decorum ; otherwise the candidate will be disgusted, and any respect for Masonry which he may have previously entertained, will be cast to the winds of heaven. I once knew a Lodge where these ceremonies were conducted with unbecoming levity, and the consequence was, that while several candidates halted on the threshold, and never advanced beyond the First Degree ; others, who possessed sufficient perseverance to be-

come Master Masons, ultimately abandoned the Society as a frivolous and trifling pursuit; and at length the Lodge itself terminated its proceedings by surrendering the warrant, when it had not the legal number of members on its books to conduct its ordinary business.

## XCI.

I cannot be too particular in recommending you to habituate yourself to serious application to Masonic studies, if you are desirous of distinction. Without excellence you can never become a bright Mason; and excellence can only be acquired by application in the Lodge, and study and reflection beyond its walls.

Nil sine magno  
Vita labore dedit mortalibus.—HOR.

## XCII.

In describing Masonry, I would use the language of Milton, "I shall detain you no longer in the demonstration of what we should not do, but straight conduct you to a hill-side, where I will point you out the right path of a virtuous and noble emulation; laborious indeed at the first ascent, but else so smooth, so green, so full of goodly prospect, and melodious sounds on every side, that the harp of Orpheus was not more charming."

## XCIII.

The great secret for improving the memory, may be found in exercise, practice, and labour. Nothing is so much improved by care, or injured by neglect, as the memory.

## XCIV.

“Have patience—have patience,” says the impetuous Brother, “and listen to ME.”

## XCV.

Anger is not only a moral, but a personal deformity. It distorts the features as it agitates the mind. Beware, lest your attached friends see you in this odious disguise.

## XCVI.

Beware of perjury. If you are tempted to this sin, and in a moment of rashness or hilarity do actually commit it, you may calculate on suffering the consequences of the crime—self-reproach, remorse of conscience, and the galling reflection that you have forfeited the esteem and confidence of your Brethren.

## XCVII.

As the Lodge is opened with the rising sun, in the name of T. G. A. O. T. U., and closed at its setting in peace, harmony, and brotherly love, so, if you have any animosity against a Brother Mason, let not the sun sink in the West, without being witness to your reconciliation. Early explanations prevent long continued enmities.

## XCVIII.

Have you grievously offended your Brothers and Fellows by violating the laws of Masonry or the Lodge? Repent, and your fault shall be overlooked, and the breach healed. But take care how you

repeat the offence, for mercy will be tardily extended to you a second time—and a third, not at all.

## XCIX.

When the Lodge is closed, depart in peace, and let not your families or friends have reason to condemn Freemasonry as a means of interrupting domestic happiness, or interfering with the arrangements of a regular and well-conducted household. Should you be tempted to adjourn to other places of entertainment, and exceed the limits of sober discretion, you will bring a stain on Masonry, cause pain and regret in the bosoms of those whom you ought to hold most dear, and the consequences may be fatal to your comfort for ever.

## C.

*From the Ancient Charges.*—Cultivate brotherly love, the foundation and cape-stone, the cement and glory of this Ancient Fraternity ; avoid all wrangling and quarrelling, all slander and backbiting, nor permit others to slander any honest Brother, but defend his character and do him all good offices, as far as is consistent with your honour and safety, and no further ; that all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time.

## CHAPTER II.

## THE PILLAR OF WISDOM.

“ The eleventhe poynt ys of good dyscrecyoun,  
As ye mowe knowe by good resoun ;  
A Mason, and he thys craft wel con,  
That sygth hys fellow hewen on a ston,  
And ys yn poynt to spylle that ston,  
Amende hyt sone, yef that thou con,  
And teche hym thenne hyt to amende,  
That the werke be not y-schende.  
And teche hym esely hyt to amende,  
Wyth fayre wordes, that God the hath lende,  
For Hys sake that sytte above,  
With swete wordes noresche hym love.”

ANCIENT MASONIC MANUSCRIPT.

FREEMASONRY may be justly considered as a regular and well-formed society, embracing, in one universal bond of brotherhood, all mankind, without any distinction arising from birth, country, education, climate, and colour, who have been admitted to a participation of its sublime mysteries, on the broad principle, that there is no respect of persons in the eye of that all-wise and all-powerful Being who created and governs the universe ; who is distinguished by the attributes of wisdom and loving kindness, and a disposition to do everything for the general benefit of his creatures. Hence, wherever a Mason may stray—even though it be into countries diversified by every variety of manners and customs, language and religion, he will always find a home ;—

he will always meet with some kind friend and Brother, to give him welcome, to greet him with the right hand of fellowship, to promote his interests, and to give him comfort and consolation in his distress.<sup>1</sup>

Freemasons, however widely dispersed, are united under a mystic tie, as Brethren of the same Order, obligated on the same Covenant, governed by the same laws, and practising the same ceremonies. The constitutions of the society are placed on a firm basis, and the landmarks are not susceptible of alteration, although the laws which do not affect its mechanism may be modified or changed, with the

<sup>1</sup> It may truly be said of the fraternity, as Archbishop Potter predicates respecting the members of the Church, that they are "united, not only by the love and affection, by consent of opinion, or similitude of manners, which may happen to the members of other societies; but they all bear the same relation to the same common head. This it is, whereby regular societies are distinguished from confused multitudes: that, whereas the latter are only locally united, and when their parts are dispersed, they utterly cease to be; the former are joined under the same form of government to the same common head, by their alliance to which their several parts, how remote soever in place, do maintain a strict communion with one another. Thus the several persons who live in the same city or kingdom, are united into one civil society; and the Jews, however dispersed, were all united to God and to one another in the same religious society, having all obligated themselves by the same covenant, to be the people of God. Whence they are called God's peculiar treasure, a kingdom of priests, an holy nation; and, being engaged as one and the same person to Him, they are called His Spouse; whence God is said to have married them, and to be their husband. In the very same manner, Christians, being separated from the world and united to Christ by the New Covenant, are called a chosen generation, a royal priesthood, a holy nation."

consent of the Brethren assembled in Grand Lodge, to meet the demands or requisitions of any improvement in the state of the society ; in order that Freemasonry may not remain stationary, while other sciences are making rapid strides towards perfection.

There is nothing to be found in the constitution of the Order, but what is perfectly consistent with the principles by which it is governed. Thus the ancient charges provide that “ the rulers and governors, supreme and subordinate, of the Ancient Lodge, are to be obeyed in their respective stations by all the Brethren, according to the old charges and regulations, with all humility, reverence, love, and alacrity.” These rulers, according to an original law of the revived Grand Lodge, were the Grand Master and his Wardens ; and they were repeated in every private Lodge, which in fact is but a transcript of the Grand Lodge ; although, as the number of Masons increased, other officers, called assistants, were subsequently added. The constitution of a Lodge, as we have already remarked, is democratic, because the rulers and governors of the Craft, in the person of the Grand Master, as well as the Master of every private Lodge, are elected annually by universal suffrage ; every Brother having a vote in the latter case, and the Masters, Wardens, and Past Masters of every private Lodge forming a legitimate delegation to vote in the election of the Grand Master.

No one but a master spirit ought to be intrusted with the government of a Lodge. He must possess

a moral influence over the Brethren, and that influence should have been purchased by a self-devotion to the welfare of the Lodge during his whole membership, which has not only attracted the attention, but also has obtained the admiration and applause of the Brethren, for a Lodge cannot be permanently prosperous unless the W. Master possess their full confidence. The chief officer ought not only to know what the Brethren are doing *in the Lodge*, but also how they employ their time *out of it*. They are amenable to his control, and ought to regard him as their protector and adviser in all cases of doubt and difficulty.

It will, therefore, be evident that no Lodge can expect to prosper under an inefficient Master. And yet in numerous instances, the annual election is considered a mere affair of routine, and the Brethren feel very little interest in the matter. If a Brother possesses a good memory, and is pretty well up in the ceremonies of initiation, passing, and raising, his imperfections in other respects are overlooked, and he is allowed to take possession of an office, which, even in a single year, may prove most calamitous to the Society. His privilege of nominating the subordinate officers invests him with additional power; and, as an incompetent Master, who loves refreshment better than labour, will most likely select his Wardens from amongst a class which are addicted to the same propensities, the character of the Lodge soon becomes compromised; and in the contingency of the illness or absence of the chief officer, his substitute may be more reckless than




himself, and inflict an injury on its reputation, which it may take years to restore.

All actual power is vested, during their term of office, in the Master and his Wardens; but the former is the responsible officer,<sup>2</sup> and therefore his duties are carefully guarded by specific laws and solemn pledges.<sup>3</sup>

He must be true and trusty, of good report, and held in high estimation amongst his Brethren.<sup>4</sup> He must be well skilled in our noble science, and a lover of the Craft; exemplary in his conduct, cour-

<sup>2</sup> Thus, in the most ancient examination we possess, the master only is mentioned; thus: How many steps belong to a right Mason?—Three. Give me the solution.—I will..... The Right Worshipful Master and Worshipful Fellows of the Right Worshipful Lodge from whence I came, greet you well.

<sup>3</sup> Thus the Constitutions provide that, "every master, when placed in the chair, shall solemnly pledge himself to observe all the old-established usages and customs, and to preserve the Landmarks of the Order, and most strictly to enforce them within his own Lodge. He must also take care that the By-Laws of the Lodge be faithfully written; and that books be kept, in which he, or some Brother appointed by him as Secretary, shall enter the names of its members, and of all persons initiated or admitted therein, with the dates of their proposal, initiation or admission, passing, and raising; also their ages, as nearly as possible, and their titles, professions or trades, together with such transactions of the Lodge as are proper to be written. The accounts shall also be regularly kept, and the fees payable to the Grand Lodge shall be entered in a separate and distinct account. The Master is responsible for the correct insertion of all the above particulars; and is bound to produce such lists, minutes, and accounts, when required by any lawful authority.

<sup>4</sup> The above Examination has the following important passage. Who rules and governs the Lodge, and is Master of it?—Irah , or the right pillar. How is it governed?—By the Square and Rule.

teous in his manners, easy of address, but steady and firm in principle. He has imposed on him as the Pillar of Wisdom,<sup>5</sup> the charge of instructing the Brethren in Masonry ;—not merely by repeating certain formal passages night after night, which are calculated rather to weary than enlighten the mind ; but to adapt his instructions to the capacity of his hearers, and to see that none depart unimproved in moral virtue, and a steadfast resolution so to adorn their Masonic profession, that the world may discern its influence on their outward conduct, and learn from thence that its precepts have been firmly planted in the heart. The Master of a Lodge is by no means a routine office, although it is frequently considered to be so ; and a Brother, who possesses sufficient tact and activity to work the makings, passings, and raisings, considers himself to be furnished with every requisite qualification to rule or govern a Lodge.

This is a grievous error ; and I have witnessed, in the course of my experience, many unfortunate consequences result from an imprudent choice of the chief officer of a Lodge. If he be inefficient, his inadequacy is soon discovered by the Brethren, and

<sup>5</sup> The man who is guided by wisdom will be just, because he is convinced that it is his interest to obey the laws, and to do no injury to any one ; he will be frugal and temperate, because he clearly perceives that excessive indulgence in pleasure is followed by the loss of health, reputation, and fortune ; he will possess true courage, because he knows danger, and the necessity of braving it. His other virtues flow from the same principle, or rather they are only wisdom applied to the different circumstances of life.—(Xenoph. Memor. lib. iv. p. 812.)

disgust or pity is sure to ensue. They forbear to complain, because he is their own choice. They cannot expostulate, because his authority is supreme, and it is their duty to obey. A secret dissatisfaction is therefore indulged, which is the more dangerous from being irremediable.<sup>6</sup>

In this state of things—the Master's incompetency becoming more apparent every Lodge night,—the Brethren are remiss in their attendance; defections ensue; a very serious defalcation in the constitution of the Lodge soon becomes visible; and its declension in numbers and respectability is the inevitable result.<sup>7</sup>

<sup>6</sup> A writer of the last century, speaking on this subject, has the following judicious remark:—"When the body languishes under any secret, lurking distemper, it is always restless and uneasy; perpetually shifting its position, though every altered motion gives fresh pain and disquietude; and thus it is with the mind also, which, once deprived of that ease and quiet on which its health and happiness depend, is ever seeking after new objects to divert its anguish, and deceive it into a momentary and false tranquillity."

<sup>7</sup> The evils arising from the incompetency of the Master of a Lodge are practically illustrated in the degree of Past Master as it is conferred in the United States. Colonel Stone, who appears to have been well informed on the subject, tells us that the chief object of this degree is to exemplify the necessity of government, and to enforce upon the minds of those who are called to govern, the importance of qualifying themselves for the skilful and efficient discharge of their duties. The ceremonies of the degree are extended to great length; but they are such as strongly impress upon the newly-elected Master, a sense of his own deficiencies in the matter of government, and the need he has of promptness and energy in preserving the discipline of the society over which he is to preside. The process of conferring the degree—teaching by practical illustrations—is apparently grave, though withal rather amusing. The colonel here

To remedy this let him open the Lodge with dignity and seriousness ; let the minutes be read, not merely as a matter of form, but as if he were really desirous that the Brethren should examine and test their accuracy. In the government of the Lodge, let the Book of Constitutions be his sole guide to prevent the most distant approach of innovation ; and if any appearance of insubordination should arise, let it be checked with promptitude and firmness. In a word, let the Lodge be opened in harmony, conducted with decency, and closed with decorum.

It is easy for a superficial observer to be deceived in a man's true character, until the solidity of his judgment has been tested by experience. Vivacity may be mistaken for wit, and gravity for wisdom. A Brother who is stimulated to obtrude himself into the high offices of a Lodge prematurely, will seldom

describes the process, which I omit because it is inconsistent with my plan, but he concludes with these observations. " It is unquestionably true, that in the proceedings I have thus attempted to describe there is often much confusion and not a little merriment ; arising solely from the perplexity, and ludicrous conduct, performed with sober gravity, by the candidate. I shall never forget my own embarrassing exploits when called to this trying station. The laugh at a man thus circumstanced may argue want of grace ; but the couplet must be finished in extenuation, for to be grave would exceed all power of face. Still there is nothing wicked, or malicious, or riotous in it ; although the noise may be misconstrued by those without the Lodge, into the wild uproar of revellers. But a single rap, at the proper moment, hushes all into instantaneous silence. Indeed, there is no body or society of men on earth, no meeting or assemblage, under such strict, immediate, and effective control, as a Lodge or Chapter of Masons."

be found to possess the requisite ability for executing their duties with credit to himself or benefit to the Fraternity. He is too intent on his own personal aggrandisement to care much for the general interests of the community in which he moves. We usually see, as through a glass, darkly ; and when it is too late, we frequently discover that instead of a wise and judicious chief—instead of a wary and prudent ruler, we have committed our interests to the keeping of an idle jester, or an ignorant pretender. In either case, the reputation of the Lodge is put in jeopardy, and it will be fortunate if it escapes public reprobation.

The Master ought to possess knowledge, to diversify his instructions ; judgment, to preserve the happy medium between rashness and cowardice ; talent, to address the Brethren at length on every emergency ; tact, to conciliate disputes, and reconcile contending Brethren ;<sup>8</sup> and presence of mind, to decide correctly on any sudden indiscretion or irregularity which may occur amongst the members of the Lodge, that order and good fellow-

<sup>8</sup> The directions of Dr. Dick in his advice to philosophical societies is so much to our present purpose, that I am induced to quote it. "Some intelligent person (the Master, for instance) should impartially sum up the arguments on both sides, and endeavour to balance them, in order to ascertain on which side the truth seems to lie. In certain cases, it will be found that the truth does not lie directly on either side, but in a middle position between the two extremes. This mode of discussion, when adopted, should be used with extreme caution, with an equable temper, and with a sincere desire to discover truth wherever it may be found ; otherwise, it may be attended with hurtful consequences."

ship may be perfect and complete.<sup>9</sup> He should always bear in mind that a strict and unwavering adherence to the laws, on every practicable point, will never produce rebellion, although temporary dissatisfaction may sometimes occur. But it is always short-lived. The evils arising out of disorganization in a Lodge are usually the effects of an unnecessary interference in trifling matters, which, if passed over without notice, would create no sensation, either of pleasure or pain.

The great secret of government is to understand correctly under what circumstances authority ought to be exercised, and where it would be profitably withheld. The Master may be easy in his manners, and courteous in disposition, but he must beware how he permits any kindness of heart to interfere with stringent duties, or to tolerate disobedience to the laws of Masonry.<sup>10</sup>

<sup>9</sup> The constitutions direct that all preferment among Masons should be grounded upon real worth and personal merit only; therefore, no Brother shall be elected Master of a Lodge, or appointed to any office therein, merely on account of seniority or rank. No Master shall assume the Master's chair until he shall have been regularly installed, though he may, in the interim, rule the Lodge. It is necessary, previously to the installation of the Master, that the minutes of the preceding meeting of the Lodge should be read and confirmed, so far at least as to the election of the Master, after which the usual ceremonies of installation are to be performed. Should the minutes of the election of Master not be confirmed, then a summons must be issued for the following regular meeting of the Lodge, setting forth that the Brethren were again to proceed to the election of a Master; and on the confirmation of the minutes of that election in the following ordinary meeting of the Lodge, the installation of the Master will follow.

<sup>10</sup> It has been said with equal judgment and truth, that "there

The By-laws of a Lodge are usually so clear that they can scarcely be misinterpreted ; and being in the hands of every Brother, they are universally known. When these are adhered to, according to their literal construction, the interference of the Master would be rather injurious than beneficial, and tend to shake the confidence which the members ought always to have in their chief. But while he overlooks trifling and unimportant deviations, it is his bounden duty to enforce the discipline of his Lodge by a strict observance of the Landmarks, and by a judicious attention to every rule whose breach might compromise any prominent principle of the Order. He must never exercise partiality, or be detected in the slightest bias in favour of individuals ; but when fine or punishment is incurred, he must be firm in his decisions, and prompt in the enforcement of any sentence

is no praise so lightly accorded as that of being a *good-hearted man at the bottom*. It is often bestowed on men guilty of notorious vices, and utterly devoid of principle. The secret of this strange appropriation of evil lies in the unstinted toleration with which such characters behold the faults of others. A good-hearted man at the bottom will give his hand in amity to the living representative of almost any crime or weakness that can disgrace humanity. He will *poor fellow* the desperate gamester ; *good fellow* the desperate drunkard ; and *fine fellow* the desperate libertine ; in return for all which good-heartedness, he expects to receive plenary indulgence for all his own irregularities of every description whatever." It will be easily seen that such a good-hearted man at the bottom would make but an indifferent Master of a Lodge. Its respectability would soon be compromised under such rule, and its members would dwindle away till none remained. The Pillar of Wisdom must be of a very different character.

which may be found necessary to promote the welfare of Masonry in general, or his own Lodge in particular.

A Brother who possesses all these qualifications, will rule and govern his Lodge with honour to himself, and satisfaction to the Brethren, it will represent a well-regulated and happy family where harmony and brotherly love will prevail amongst the members ; Fraternal affection will preside untainted with strife and discord ; the community will endeavour to promote each other's welfare, and rejoice in each other's prosperity ; the Order will become respectable in the sight of men, and the Master will retire from his government crowned with all the honours the Fraternity can bestow.

The character of a good Master may be summed up in a few words. He has been invested with power that he may promote the happiness and prosperity of the Lodge. For this purpose he considers that when he undertook the office, his duties were greatly increased ; embracing many points which require his utmost attention and solicitude. He feels that much will depend on his own example ; for how excellent soever the precepts which he enforces may appear, they will lose half their value if they be not borne out and verified by his own practice. This is the main-spring which actuates and gives vitality to the whole machine. If his power be exercised tyrannically, the Brethren will not love him ; if he allow the reins of government to be too much relaxed, they will despise him ; if he be irregular and dissolute in his habits,



they will condemn him. He must be a pattern of correctness to his Lodge, and never allow his authority to be pleaded in extenuation of any serious delinquencies.

It is the bounden duty of the Master to have an eye on the conduct of his Officers, both in and out of the Lodge. The character of Masonry depends in a great measure on the sayings and doings of its leaders in general society, because the profane are ever ready to ascribe improper motives to the chiefs of a secret institution, if they are found defective in any of the ordinary duties of morality.

In like manner the Wardens should regard their Brethren in the west and south, that an harmonious arrangement may be established, and the business of Masonry carried on by a perfect organization arising out of a recognised division of labour and responsibility, which may produce the welfare and prosperity of the Lodge, and redound to its popularity by ensuring the respect of all good men whose names are not enrolled upon the lists. A restoration of the discipline which existed in the good old times of Masonry, when the affairs of the Order were regulated by a Clare, a Manningham, or a Dunkerley, would be attended with certain success ; and the Lodges where it was introduced and perseveringly practised would soon become pattern Lodges, and receive the commendations of all Brethren within the sphere of their influence.

If he be alive to the responsibility which rests upon him, he will regulate his conduct by the By-laws of his Lodge, and allow no innovations to be

practised in the ceremonial or mechanism of the Order ; no private committees or separate conversations amongst the Brethren ; no jesting or ludicrous behaviour which may disturb the serious avocations in which they are engaged ; no disputes or unbecoming language amongst themselves ; but while, during the moments of relaxation, he enjoys himself, in common with the rest of the Brethren, with innocent mirth, he will carefully avoid all excess, and never suffer the harmony of the Lodge to be disturbed by any altercations on the forbidden subjects of religion or politics ; and before closing the Lodge he will caution them, in the language of an ancient Charge, “to consult their health by not continuing together too late or too long from home after the Lodge hours are past ; and by avoiding gluttony or drunkenness, that their families be not neglected or injured, and themselves disabled from working.”

It is the duty of the Master to see that nothing is introduced into the Lodge which is not in strict accordance with the requirements of symbolical Masonry. I have seen in some Lodges, the furniture of the Royal Arch (red), and even Templary (black), intermixed with the emblematical tools and implements of our Blue Craft. It is no argument to contend that such was the custom before the union, because, as the Royal Arch had but recently been introduced into our system, no specific provision existed to render such a practice illegal. But in our day, matters are differently arranged, and Craft Masonry is directed by the Constitution to be

strictly isolated from all other Rites, Orders, and Degrees.

The W.M. must be punctual to a moment in opening and closing the Lodge, as a stimulus to the correct attendance of the Brethren ; for nothing shows to so much advantage in the Pillar of Wisdom as this exactness with regard to time.

There is a much greater importance attached to this species of punctuality than superficial Brethren may apprehend ; and I have known more than one Lodge shorn of its glory by the Master's neglect of this important part of his duty. Napoleon Buonaparte ascribes all his conquests and successes to a proper estimation of the value of minutes, and at the battle of Rivoli he openly avowed it. "The Austrians," he said, "do not understand the value of minutes. I do." And in conducting the affairs of the Lodge, the W.M. should so husband his time, and calculate the duration of all the business he has to perform, as to be prepared to close it at the appointed hour.

In performing the rites of Masonry, whether in the initiation of candidates, the delivery of lectures, or other routine business, he should exhibit a seriousness of deportment, and earnestness of demeanour, which may attract the attention, interest the feelings, and contribute to recommend the beauties of the system, while they inform the understanding and improve the heart.

The Constitutions direct that the fees paid by the candidate at his initiation for registering, &c., shall be deposited in the hands of the Master. This

direction should be punctually obeyed, because very serious consequences may ensue from its neglect. I would advise every Master to exercise the authority in this respect, which the Constitutions confer upon him ; otherwise the reputation of the Lodge may be endangered, and brought under that stringent law which announces that the offending Lodge shall be reported to the Board of General Purposes, and rigorously proceeded against for detaining moneys which are the property of the Grand Lodge, and which had been paid to the Lodge for specific appropriation.

I have briefly rehearsed the duties appertaining to the Master of a Lodge, and where they are not punctually fulfilled, the officer to whose care they have been intrusted will be guilty of a breach of duty for which he does not possess the shadow of an excuse. To him the government of the Lodge has been assigned by the vote of its members, and he is bound to guard its interests with the greatest care, and to prevent its discipline from being infringed by innovations which may encroach upon its purity, and irregularities which may bring it into disrepute. On him therefore rests a heavy responsibility, which can only be redeemed by a strict attention to propriety in his own conduct, that he may be a fruitful example to others. By adhering to the Landmarks of Masonry himself, he will insensibly instil into the minds of his Brethren an habitual reverence for the holy principles which they inculcate, and thus provide worthy successors for the office which he holds, who will be prepared to vindicate the purity

of the Order, and cause it to be respected by the world.

There is still another point of great moment to the well-being of a Lodge, which depends in some measure on the correct judgment of the Master ; and that is, the proper choice of candidates for initiation. The good Master will firmly resist the admission of any person whatever whose character does not correspond with the requisitions contained in the Ancient Charges. The candidates must be good and true men, free-born, and of mature and discreet age and sound judgment ; no bondmen, no women, no immoral or scandalous men, but of good report ; for all preferment amongst Masons is grounded upon real worth and personal merit only.<sup>11</sup> To prevent, therefore the introduction of improper persons, it is provided by the By-laws of every Lodge, that no one can be made a Mason in, or admitted a member of a Lodge, if, on the ballot, three black balls appear against him. Some Lodges wish for no such indulgence, but require the

<sup>11</sup> This is of such paramount importance, that the Grand Lodge has thought proper to issue a penal injunction on the subject ; because “ great discredit and injury have been brought upon our ancient and honourable fraternity from admitting members and receiving candidates without due notice being given, or inquiry made into their characters and qualifications ; and also from the passing and raising of Masons without due instruction in the respective degrees : it is therefore determined that, in future, a violation or neglect of any of the laws respecting the proposing of members, or of making, passing, and raising, shall subject the Lodge offending to erasure, because no emergency can be allowed as a justification ; nor can a dispensation in any case be granted.”

unanimous consent of the members present ; some admit one black ball, some two ; the By-laws of each Lodge must therefore guide them in this respect ; but if there be three black balls, such person cannot, on any pretence, be admitted.

If all Lodges were conducted on these principles, they would become, in a more perfect manner, the seat of happiness and joy ; peace, harmony, and brotherly love, would ever preside at their social meetings ; and they would exhibit no imperfect resemblance of that blessed state to which all good and worthy Masons aspire, when T.G.A.O.T.U. shall eternally preside over the saints in glory.

## CHAPTER III.

## THE PILLARS OF STRENGTH AND BEAUTY.

“ When the Senior Warden standing in the West,  
Calls us from our LABOURS to partake of rest,  
We unite, whilst he recites  
The duties of a Mason.  
On the level meet, on the square we part,  
Repeats each worthy brother ;  
This rule in view, we thus renew  
Our friendship for each other.

When the Junior Warden to REFRESHMENT calls us  
And the Sun is at meridian height,  
Let us merrily unite most cheerily,  
In social harmony new joys invite.  
One and all, at his call,  
To the feast repairing,  
All around, joys resound,  
Each the pleasure sharing.”

WEBB.

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“ They that have used the office of a Deacon well, purchase to themselves a good Degree.”—ST. PAUL.

THE duty of the Wardens is somewhat more restricted. As the Master is presumed to be endued with Wisdom to contrive, so the Senior Warden ought to be in possession of Strength to support, and the Junior Warden of Beauty to adorn.<sup>1</sup> And

<sup>1</sup> Which is thus expressed in an old ritual in my possession. What supports a Mason's Lodge? Three great pillars. What are they called? Wisdom, Strength, and Beauty. Why Wisdom, Strength, and Beauty? Wisdom to contrive, Strength to support, and Beauty to adorn.

this explains the disposition of the Lodge. The Worshipful Master is placed in the East, to represent the Sun at its rising in the morning, that he may open his Lodge, and employ and instruct the Brethren in Masonry; to whom it is his duty to communicate light: forcibly impressing upon their minds the dignity and high importance of Freemasonry, and zealously admonishing them never to disgrace it. So that when a person is said to be a Mason, the world may know that he is one to whom the burdened heart may pour forth its sorrows; to whom the distressed may prefer their suit; whose hand is guided by justice, and whose heart is expanded by benevolence. The Junior Warden is placed in the South, that he may observe the Sun at its due meridian, which is the most beautiful part of the day, to call the men from labour to refreshment, and from refreshment to labour, that pleasure and profit may be the mutual result; while the Senior Warden takes his station in the West, that at the setting of the Sun he may dismiss the men from their labours, to renew their strength by rest, and close his Lodge by command of the Worshipful Master, after seeing that every Brother has had his due.<sup>2</sup>

<sup>2</sup> In the old Examination above referred to, the relative situations of the officers are thus described. Where is the Master's point? At the east window, waiting the rising of the sun to set his men to work. Where is the Warden's point? At the west window, waiting the setting of the sun to dismiss the entered apprentices. It will be observed that in this passage only one Warden is mentioned. After the revival, the formula ran thus:—Where stands your Master? In the east. Why so?



The duty of the Senior Warden, like that of the Master, is indicated by his Jewel of office, which is a symbol of equality, and instructs him that the duties of his situation ought to be executed with strict impartiality, and without respect of persons. Regularity of attendance is an essential part of this officer, because if the Master should die, or be removed, or be rendered incapable of discharging the duties of his office, the Senior Warden must supply his place until the next election of officers; and even, should the Master necessarily be absent from any single Lodge, the Senior Warden must rule the Lodge, if no former Master be present.

The Junior Warden is also an important officer. The Jewel by which he is distinguished is an emblem of uprightness, and points out the just and upright conduct which he is bound to pursue, in conjunction with the Master and his Brother Warden, in ruling and governing the Brethren of the Lodge according to the constitutions of the Order; and more particularly by a due attention to caution and security in the examination of strange visitors, lest by his neglect any unqualified person should be

As the sun rises in the east to open the day, so the Master stands in the east to open the Lodge, and set his men to work. Where stand your Wardens? In the west. What is their business? As the sun sets in the west to close the day, so the Wardens stand in the west to close the Lodge, to dismiss the men from labour after paying them their wages. Where stands the senior Entered Apprentice? In the south. What is his business? To hear and receive instruction, and welcome strange brothers. Where stands the junior Entered Apprentice? In the north. What is his business? To keep out all cowans and eaves-droppers.

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enabled to impose upon the Lodge, and the Brethren be thus innocently led to forfeit their obligation. The Jewels to which reference has been here made are termed Moveable Jewels, because they hang pendant from the collars of the three chief officers of the Lodge, and are transferable to their successors at proper times and seasons.

The Wardens as well as the Master are members of the Grand Lodge, and have a voice there on all public and private questions. They are the delegates of the Lodge, and ought to execute their duty faithfully in the Masonic parliament ; and they are obliged by their office to attend the Grand Master or P.G. Master, with books, papers, vouchers, and documents, whenever summoned for that purpose, under pain of suspension and other penalties. They cannot, however, be displaced, unless for a cause which appears to the Lodge to be sufficient ; and if the Master be dissatisfied with the conduct of any one of his officers, he may lay the cause of complaint before the Lodge ; and if it shall appear to a majority of the Brethren then present, that the complaint is well founded, he shall have power to displace such officer, and to nominate another.

The Lodges in the early part of the last century were worked by the three principal officers only ; and the present assistant officers were then unknown. In fact, the office of a Deacon does not appear of any great importance in the business of Masonry ; and I suspect that it was not introduced till near the expiration of the century. I am not prepared to name the exact date, because I have not con-

venient access to any Lodge Minute Books which are earlier than the commencement of the present century ; but I shall approximate very nearly to it if I state it to be between the years 1785 and 1790. In the primitive Lodges the Worshipful Master stood in the East, and *both* the Wardens were placed in the West. This disposition of the chief officers is evident from every copy of the Lectures down to the year 1784 ; and the old Masonic song, which is still used, proclaims the fact.

In the West see *the Wardens* submissively stand,  
The Master to aid, and obey his command ;  
The intent of his signal we perfectly know,  
And we ne'er take offence when he gives us a blow.

A continental writer of the period says to the same effect:—"Lorsqu'on se met à table, le Venerable s'assied le premier en haut de côté de l'Orient. Le premier et second Surveillans se placent vis-à-vis le Venerable à l'Occident."

The station in the South was occupied by the senior Entered Apprentice, and his business was "to obey the instructions of the Master, and to welcome the visiting Brethren, after due proof, first had and obtained, that they were Masons." This latter duty was transferred to the Junior Warden when he was placed in the South on the appointment of Deacons, as attendants on the two chief officers ; and in a copy of the Lectures which were used about the close of the 18th century, the Junior Warden's office, amongst other important matters, is said to include "the examination of visitors." While in the same Lectures, the office of the Deacons

is simply explained to be, the one “to carry messages from the Master to the Senior Warden ;” and the other, “to carry messages from the Senior to the Junior Warden, that they may be regularly dispersed round the Lodge.” The junior Entered Apprentice was placed in the North “to prevent the intrusion of cowans and eavesdroppers ;” and his duty, at the above period, was transferred to the Tyler. It will also be remembered that from the revival of Masonry in 1717, no Lodge was competent to confer more than one degree ; and the Entered Apprentice was entitled to vote on all questions, even in the Grand Lodge. The senior Entered Apprentice was therefore an important personage, and qualified for the office of a Warden ; but he could not be elected to the Chair of the Lodge until he had been passed to the degree of a Fellow Craft in Grand Lodge. In some Lodges, down to the year 1780, the above two officers were denominated Senior and Junior Stewards.

In 1745, the officers of the Lodges on the continent are thus described :—“ Every private Lodge possesses the power of chusing its Master (Venerable) from its own members, by a plurality of voices.” In France, however, this was frequently a life office. There were also two other principal officers appointed by the Master, and called Wardens (*Surveillans*). It was their duty to see that the regulation of the Order were observed by the members ; to superintend the ceremonies and lectures under the direction of the Master. Each Lodge had also a Treasurer, to whom the funds were entrusted ; and he was obliged

to render a just account to the Brethren in an especial Lodge holden for the purpose on the first Sunday in every month. It had also a Secretary to record the deliberations of the Lodge, and to make a report periodically to the Grand Secretary. The office of a Deacon is not named.

There is no mention of Deacons in any of the early Books of Constitutions ; whether edited by Anderson (1723, 1738) ; Cole (1728, 1751) ; Watts (1730) ; Spratt (1751) ; Entick (1756, 1767) ; Kearsley (1769) ; Dermott (1756, 1778) ; or Noorthouck (1784). In the year 1731, it was declared in Grand Lodge, that the Grand Master, his Deputy, and the Wardens, were the only Grand Officers ; and in 1768, a fund being raised towards building a Freemason's Hall, each Grand Officer was subjected to an annual payment in proportion to the dignity of his office. Amongst these officers the Deacons are not registered, although the list extends down to the Grand Sword Bearer ; nor are they mentioned in it at all.

In the details of the procession which took place at the dedication of the above Hall, although Noorthouck has particularized the situation of every officer who was present on the occasion, down to the Tyler, no Deacons occur. It is clear, therefore, that in 1776, Deacons were unknown as Masonic office-bearers. Again, in the edition of Preston's Illustrations, dated 1781, where he gives directions for the investiture of the several officers of a Lodge in his description of the ceremony of installation, no mention is made of the Deacons, while we find them

introduced into a subsequent edition of the same work. In the *Masonic Miscellanies* of Stephen Jones (1797), he describes the above ceremony ; and also inserts the order of a procession at funerals, in neither of which is the office of a Deacon to be found. These repeated examples cannot fail to prove satisfactorily that Deacons were not considered necessary in working the business of a Lodge before the very latter end of the 18th century.

At this period the number of Masons had increased considerably, and some additional officers appeared to be necessary to assist in the government of the Lodges. The office of a Deacon was therefore instituted ; and as there were two Wardens, the same number of Deacons were appointed as their immediate deputies and assistants, and the representatives of all absent Craftsmen. The Stewards are now considered as assistants to the Deacons, and the representatives of all absent Entered Apprentices. The duties attached to the office of a Deacon are, “ to convey messages, to obey commands, and to assist at initiations, and in the general practice of the rites and ceremonies of the Order.” The Jewel of their office is a dove, as an emblem of peace, and characteristic of their duties ; and their badges are two columns, which were formerly the insignia of the Wardens, and are now entrusted to the Deacons at their investiture ; and when the work of Masonry in the Lodge is carrying on, the Senior Deacon’s column is raised ; and when the Lodge is called from labour to refreshment, that of the Junior Deacon is raised, and the other lowered.

In the old Lodges these badges were called "Truncheons;" and an inventory of the furniture belonging to a Lodge at Chester, taken in the year 1761, mentions among other things, "two Truncheons for the Wardens."

At the present day Deacons are unknown on the continent. Gadicke, in his *Lexicon*, a German publication, thus names the existing officers of a Lodge: "Every Lodge has its officers, viz. 1. W.M.; 2. S.W.; 3. J.W.; 4. Secretary; 5. Lecturer; 6. Master of the Ceremonies; 7 and 8. Two Stewards; 9. Treasurer. In most Lodges there are, besides these, a Past Master, a Preparer, an Almoner, a Hospitalier, an Orator, and a Decorator. Some of the principal officers have their deputies or substitutes; and the first three are of great importance to a Lodge, especially if they have a better motive for accepting office than merely to wear a decoration. It is their duty to propagate Wisdom, Strength, and Beauty; and like the Sun and Moon, to lighten the paths of the Brethren; but they will not be fit to do this, nor to gain the love and respect of the members, if they are not endowed with a zeal for the real objects of the society, and well acquainted with the means of accomplishing those objects. They should also diligently strive to obtain a thorough knowledge of the mental capacities of all the Brethren of their Lodge, in order that they may know how, with greater certainty and security, to instruct and improve them in Masonry."

At the conclusion of this chapter, a few words on the duties of the members may not be unacceptable;

and they may be comprised within a very narrow compass. As we are none of us free from faults, it is the duty of every brother to bear with the infirmities, to pardon the errors, and to be kind and considerate towards those with whom he is so intimately connected. There are few tempers so depraved, but a sincere endeavour to please will excite in their bosoms a corresponding sentiment of love and gratitude. We are under peculiar obligations, and it is equally our duty and our interest to discharge them faithfully, and to the letter. Amidst the various dispositions of mankind, we must not expect to meet with all we could wish in every Brother who is linked with us in the indissoluble chain of Masonry; but if we resolve to do unto others as we would have them do unto us, our happiness and mental satisfaction will usually be amply gratified. Every relative and social duty is founded on reciprocal obligations; and where the seeds of love and friendship are not sown, or where that which springs from them is not cultivated and improved, it will be but "as the grass growing on the housetop, wherewith," as the glorious language of the Psalmist expresses it, "the mower filleth not his hand, neither he that bindeth up the sheaves, his bosom."

A kind and courteous behaviour to those amongst whom we live is an important branch of Masonic duty; because if we hope to be happy in our several stations and professions, and amidst all the misfortunes and calamities which are incident to our present state of existence, we must practise the Masonic

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virtues, not only of Faith, Hope, and Charity ; but also of Temperance, Fortitude, Prudence, and Justice. And above all, we must be humane, charitable, and benevolent.; knowing that whatever tends to ensure the felicity of our fellow-creatures will be pleasing in the sight of God ; and contribute, in its degree, to advance our perfection in this world, and ultimately to exalt us to “a building not made with hands, eternal in the heavens.”

## CHAPTER IV.

## THE TRACING BOARD OF AN E. A. P.

Hail Masonry ! to thee we raise  
The song of triumph and of praise.  
The sun which shines supreme on high,  
The stars that glisten in the sky,  
The moon that yields her silver light,  
And vivifies the lonely night,  
Must by the course of nature fade away,  
And all the earth alike in time decay ;  
But while they last shall Masonry endure,  
Built on such Pillars, solid and secure ;  
And at the last triumphantly shall rise  
In brotherly affection to the skies.

MASONIC ODE.

A chapter on this subject may appear superfluous after the copious illustrations of the Tracing Boards in the Historical Landmarks of Freemasonry, Lect. iv., v., xvi., and xxvi. ; but in a book which treats professedly on the Lodge and its workings, a few additional observations may with strict propriety be offered to render it complete ;<sup>1</sup> and particularly as our indefatigable Bro. Harris has just published a new and improved edition of the

<sup>1</sup> A pamphlet has been recently published by the Grand Lodges of the United States, called "The Masonic Trestle Board, for the use of Lodges and Brethren." It embraces the illustrations of the Three Degrees of Ancient Craft Masonry, arranged and adapted to the system of Work or Lectures, recommended by the National Convention and adopted by all the Grand Lodges in the States.

Tracing Boards, which does him infinite credit, and cannot fail to be of essential service to the Masters of Lodges, in the instruction which is periodically given to the Brethren on the symbolical machinery of the Order.

In the Tracing Board before us, the candidate's progress in Masonry bears a great resemblance to that of the baptized Christian on his road to heaven, according to the system recommended and practised in the earliest ages of Christianity. He enters into Covenant at the Font, which is placed at the west end of the church, where, by his sponsors, he makes profession of his faith, receives the O B, and becomes entitled to the white robe as a catechumen, in imitation probably of the Levites, who were selected by King Solomon to carry the ark of the covenant into the temple at Jerusalem. The white garment was delivered with a solemn charge in this form. "Receive the white and immaculate garment, which thou mayest bring forth without spot before the tribunal of our Lord Jesus Christ, that thou mayest have eternal life." Such is the commencement of his career in the Church militant, where, if he contend faithfully to the end, he will attain the Church triumphant in heaven.

In like manner the candidate for Masonry, being duly prepared, is introduced into the Lodge at the west end, and having made profession of his faith, by the assistance of his guide, he receives the O B ; light dawns upon his darkened mind, and he is invested by the officer in the west with a white or lambskin apron, which he is told is more ancient

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than the Golden Fleece or Roman Eagle, more honourable than the Star and Garter, or any other Order under the sun which could be conferred upon him at that time or any other, by king, prince, or potentate, except he be a Mason. If his Masonic course, thus commenced in order, be conducted with decency, it affords a rational prospect of being closed with decorum, and terminating in the Grand Lodge above.

The catechumen, having been thus introduced into Christianity, was then placed in an inferior rank in the Church, with a lighted taper in his hand, that he might be instructed in the mysteries of his religion. He is stationed before the altar as an emblem of that glory which is to come ; the taper is a symbol of the light of faith wherewith bright and virgin souls go forth to meet the bridegroom.

The candidate for Masonry, having been obligated and invested, is placed at the north-east angle of the Lodge, near the pedestal or altar of Masonry, with the lights burning before him, to receive instruction ; and the Tracing Board being spread abroad for that purpose, the W.M. points out in succession the ground, situation, extent, support, and covering of the Lodge, all of which are explained in detail. To ensure his serious attention to the business in hand, he is told that the Lodge is situated on holy ground, for which assertion three cogent reasons are assigned, either of which would be sufficient to convince him that any kind of levity would be unsuitable to the place, and subject the offender to very severe reprehension.

The form and dimensions of the Lodge are first pointed out and explained. It is an oblong square, extending from east to west, between the north and south, from the surface to the centre, and from the earth to the heavens. This boundless extent refers to the universality of Masonry, and the influence of its principles and laws over every clime and country of the habitable globe.\*

The situation of a Lodge is due east and west, because all places of divine worship, and regularly constituted Lodges, are constructed in that direction for three reasons. 1. The sun, which is the glory of the creation, rises in the east and sets in the west. 2. The holy Gospel, as well as learning and science, originated in the east, and afterwards spread to the western parts of the world. And the third reason refers to the construction of the tabernacle of Moses.

The most prominent objects in the Tracing Board before us are three great Pillars, in the East, West, and South ; on each of which is placed a dignified Masonic character, and all are still represented in every regular Lodge throughout the universe. The one in the East is king Solomon, who stands on the pillar of Wisdom, to intimate that without wisdom to contrive, no architectural work can be expected to

\* In the language of the Grand Lodge of Hamburgh, "the Freemason is taught by the principles of his Covenant to love a foreign Brother whom he has never seen before, and with hand in hand to form the brother-chain, without regarding his dress or his profession ; so too, according to our old Landmarks, the Moslem, the Jew, and the Christian, are received with the same affection, and the gate of the Masonic temple is open for all alike."

arrive at a satisfactory conclusion. The monarch who occupies the pillar in the West, is Hiram, king of Tyre, an emblem of Strength, because without his prompt assistance in providing materials and men for the temple at Jerusalem, that magnificent edifice would never have been completed in so perfect a manner as to make it surpass every other building in the world for riches and glory. And without strength to support, no work, how gorgeous and massive soever it might be, could expect to be permanent. The third is Hiram Abiff, the chief architect at the erection of the temple. He is placed on the pillar of Beauty, because it was owing to his consummate skill and genius that it attained perfection ; for without beauty to adorn, a building would be deficient in splendour of enrichment and magnificence of display.

It will be seen that these pillars represent the Doric, the Ionic, and the Corinthian, which are the only three original orders in architecture.

The candidate is then desired to remark that the floor of the Lodge is chequered with black and white marble, or mosaic work, the moral signification of which is beautifully illustrated in the lectures.<sup>3</sup>

<sup>3</sup> It may be observed here that the tessellated pavements of the Romans, being worked in a regular and mechanical manner, were called *opus musivum*, *opera quæ ad amussim facta sunt*. Hence the Italian *Musaico*, from whence is derived our appellation of Mosaic ; but, like most of our other terms of art, through the channel of the French, *Mosaique*. And Dr. Parr says, as we are assured by Roscoe, in his Notes to the Life of Lorenzo de Medici, “the term Musiva was more peculiarly applicable to this kind of work, when used in decorating walls and ceilings ; *Lithostrata* and *Tessellata* being the name of the

The working tools strewed about the floor are then brought under the candidate's notice, and he is told that the square, level, and plumb, although to outward appearance they are nothing more than common instruments of mechanical labour, yet as they are used by Freemasons to express certain moral virtues, they are as highly esteemed as if they were jewels of inestimable value ; and on this account are appropriated to certain Officers of the Lodge, as indications not only of their official rank, but also of their respective duties.

The following explanation of these characteristic symbols is recommended in the printed regulations of the Great Masonic National Convention of the United States, holden at Baltimore in Maryland, A.D. 1843 :—" The square teaches to regulate our actions by a rule and line, and to harmonise our conduct by the principles of morality and virtue.<sup>4</sup> The level demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope ; and though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we

work when executed on the floor ; but as the process in both cases was the same, we, in common with other writers, have not hesitated to apply the same term to both *Musiva*, *Musea*, or *Musia*."

<sup>4</sup> A Scottish Mason of celebrity informs me that in Scotland the square, level, and plumb, are not the jewels devoted to the Master and Wardens. The Master is denoted by a jewel composed of the compasses, the square, a foot rule, an arc of a circle, and the sun and moon, with a bright stone in the centre, to denote the all-seeing eye or blazing star ; and the Senior Warden is invested with the square.

are Brethren ; for he who is placed on the lowest spoke of fortune's wheel may be entitled to our regard, because a time will come, and the wisest knows not how soon, when all distinctions but that of goodness shall cease ; and death, the grand leveller of all human greatness, reduce us to the same state. The plumb admonishes us to walk uprightly in our several stations, to hold the scale of justice in equal poise, to observe the just medium between intemperance and pleasure, and to make our passions and prejudices coincide with the line of duty."

On the pedestals of the three pillars we find these symbols repeated, with the addition of others, amongst which we observe a sword and staff in saltire, bound together with a rope ; all of which are satisfactorily explained to the candidate, although the illustration would be improper here ; and a key,<sup>5</sup> which was always esteemed to be an instrument of power and safety, and was formerly used to inaugurate talented individuals into offices of trust.<sup>6</sup>

<sup>5</sup> The key was thus alluded to in the examination questions of the seventeenth century. Have you the key of the Lodge ? I have. What is its virtue ? To open and shut, and shut and open. Where do you keep it ? \* \* \* \* Have you a chain to the key ? I have. How long is it ? It reaches from my tongue to my heart.

<sup>6</sup> Thus there was a custom among the Jews in the admission of their doctors, that those to whom they gave authority to interpret the Scriptures had a key delivered to them with certain ceremonies. The stewards of a royal household in some countries were distinguished by a golden key, as the symbol of their office ; and hence the phrase of giving a person a key was equivalent to investing him with power ; and in Christianity was applied to the ministers as stewards of the mysteries of God. Peter was the first that preached the gospel to the Jews



Adjoining these we see another group of working tools, which are peculiarly designed for the use of the newly initiated Entered Apprentice. They consist of a rule 24 inches in length, a mallet, and a chisel, together with a rough block of unwrought stone ; and are thus explained. “ The 24-inch guage will enable you to measure and ascertain the size and extent of a work, that you may calculate the time and labour it will take. It teaches you a moral lesson that you ought to apportion the twenty-four hours of the day into four parts, and devote them to prayer, labour, refreshment, and rest. The mallet is an important instrument, without the use of which no work that requires manual labour can be completed ; and it teaches you the uselessness of skill without labour ; for though the heart may conceive and the head devise, no design can be executed without due exertion. By the use of the chisel you may make an impression on the hardest substances ; and though small in size, it is instrumental in the erection of the most magnificent edifices. Thus perseverance is necessary to perfection ; and it is by slow degrees that the rude material receives its polish, and that the most indefatigable exertions are necessary to enlighten the mind, ameliorate the manners, and induce a consistent habit of virtue and holiness. The rough stone, which is called on the

and Gentiles ; and was therefore said to have opened the kingdom of heaven to both : whence he is usually depicted with a key in his hand, as a symbol that he had power to admit and to exclude, by declaring the conditions of admission, by the exercise of discipline, and the administration of the sacraments.

continent Pierre Brute, ou chaos, ou illiaste, ou bylé, is an emblem of the mind of man in its most rude and imperfect state, which can only be brought into form by the force of education and moral culture."

In a corresponding situation on the floor we see a stone perfectly squared and polished, hanging by a winch, and suspended from a lewis, to symbolize the perfect Mason in his old age, after he has subdued his passions, and obtained a victory over the three great enemies of his Christian warfare, the world, the flesh, and the devil.<sup>7</sup>

The lewis which sustains the weight of this perfect ashlar denotes strength; and consists of a certain iron instrument, which being dovetailed into the centre of a stone, forms a cramp which enables the operative Mason to raise it, how heavy soever it may be, and fix it with the greatest ease on its proper basis. It is said to have received its name from a certain Lewis king of France, who is supposed to have been the first who applied it to this use; and it is certain that no such symbol was delineated on

<sup>7</sup> This is an allusion to Rev. iii. 12, where T G A O T U promises "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; AND I WILL WRITE UPON HIM MY NEW NAME." Which Pyle thus paraphrases: "As the pillars of a sumptuous temple are both the strength and ornament of it, so shall all who steadily suffer in my Name, and overcome the lusts and temptations of the world, be esteemed worthy to be members of my future church, triumphant and glorious, wherein they shall remain in uninterrupted felicity, as they have been the honour and ornaments of it in the present state of trial."

the Tracing Board before 1734. It symbolises the son of a Master Mason, whose duty is to bear the burden and heat of the day when his aged parents are incapable of labour; to supply their wants and render the latter end of their lives cheerful and happy.

Near the centre of the floor and in front of the pedestal, lies a square board, on which the emblems of a Master are placed, to intimate that it is devoted to the use of the officer whose duty it is "to contrive" the most efficient designs, and to arrange the materials of the work, that it may be brought to a useful and harmonious conclusion. This is called a Tracing Board, and it contains the ground plan of some public building surrounded by a portico, designed in beautiful symmetry and order; and thus becomes a symbol of the great Charter of our Faith and Hope, the Holy Bible, which is the spiritual Tracing Board of T G A O T U, for in that book he hath laid down such a rich series of moral plans and glorious designs, that were we conversant therein and adherent thereto, it would bring us to a building not made with hands eternal in the heavens.

The candidate now arrives in front of the Pedestal, which the French Masons denominate an Altar, in the East, as the catechumen in Christianity, after he has gone through all the preliminary ceremonies prescribed by the church, is admitted into the Bema, Chancel, or Church triumphant, to partake of the most solemn mysteries of religion. On the front face of the pedestal there is inscribed a circle and central point, flanked by two perpendicular

parallel lines, which is one of the most glorious symbols of Freemasonry, when clearly understood and properly applied ; but the elucidation is too copious for introduction here.<sup>a</sup>

From this point the Board exhibits a clear and intelligible view of the progress and end of the Christian system of religion. On the pedestal is the Holy Bible covered with a square and a pair of compasses. These have a peculiar name amongst Masons which denotes their power of illuminating the mind with rays of Divine knowledge. The Bible is the ground of our Faith, while the square and compasses united serve to regulate our practice.

At the foot of the pedestal, in the place of Wisdom, and imbedded in an effulgence of light, the candidate sees the glorious vision of a ladder, like that by which Jacob was entranced during his melancholy journey from Beersheba to Padanaram, a distant country in the land of Mesopotamia, when, by the advice of his mother, he fled from the wrath of Esau. It is composed of staves or rounds innumerable, on which are seen angels ascending and descending.

This has been usually considered as a symbol of Divine Providence, which superintends all the works of creation, and dispenses, grace, mercy, and justice, with unerring accuracy, amongst the sons of men. The foot of the ladder is placed on

<sup>a</sup> See the Symbol of Glory, Lect. 5 & 6, for the origin of this sublime symbol, and of the various interpretations which have been attached to it at different periods as it passed through the hands of our Brethren of the last century.

the earth to denote the stability of Providence; and its top reaches the heavens, to show that the designs of Omnipotence are without limit; the innumerable staves or rounds on which the angels move point out their ceaseless superintendence over human affairs; the angels ascending are ministers of providence going up to the Throne of grace to make their communications, and to receive commands; and those descending are charged with commissions to comfort the souls of the just.<sup>9</sup>

The Theological virtues, Faith, Hope, and Charity, each with its appropriate symbol, and the former with her foot upon the Holy Bible, occupy the most prominent stations on the ladder, to intimate that the only true road to heaven is through three gates, of which they keep the keys. No one can ascend even the first step without the assistance of Faith; neither can he pass the centre of the ladder unless he be supported by Hope. The summit is under the guardianship of Charity, to show, that although the Christian may have passed through the two gates, yet he must possess a still more benignant and efficacious virtue, if he would master the steep ascent, and enter the everlasting Lodge above.<sup>10</sup>

<sup>9</sup> See Jacob's Ladder; by the author. Introductory address. —Spencer, London.

<sup>10</sup> Matthew Henry says that "this ladder is Christ. The foot on earth symbolises his human nature, the top in heaven his divine. We have no way of getting to heaven but by this ladder; if we climb up any other way, we are thieves and robbers. The kind offices which the angels ascending and descending do us, and the benefits we receive from their ministration, are all owing to Christ, who has reconciled things on earth, and things in heaven, and made them all meet in Himself."

The Mason who is possessed of this latter virtue may justly be deemed to have attained the summit of his profession ; figuratively speaking, an ethereal mansion veiled from mortal eye by the starry firmament ; and emblematically depicted in a Mason's Lodge by seven stars, without which number of regularly initiated Brethren, no Lodge can be accounted perfect, nor any gentleman be legally admitted into the Order.

## CHAPTER V.

THE TRACING BOARDS OF A FELLOW CRAFT  
AND A MASTER MASON.

“ And he with love of sacred wisdom fir’d,  
The Mighty Prince whose pious hand,  
To the eternal fount of truth and light  
That holy temple rear’d,  
The pride and wonder of Judea’s land—  
His great and comprehensive mind,  
A nobler edifice design’d,  
That time and envy should defy—  
Founded on truth’s eternal base,  
Vast as the ample bounds of space,  
And sacred to fraternal unity.”

RODWELL WRIGHT.

THE Tracing Boards of the Second Degree are two in number. Some little improvement has been made in the first, which otherwise is essentially the same as that which is described in the Historical Landmarks of Masonry, Lect. xvi., to which I again refer, as it will be unnecessary to recapitulate the explanations which have been made in that comprehensive work, because it is in the hands of every zealous Mason throughout the universe.

It will be seen that the two great Pillars are omitted, and the figure of a man has been added who appears entering in haste to communicate intelligence to the ancient Junior Warden, who guards the foot of the winding staircase, of the

great victory over the Ephraimites, together with some indications of the battle, which are seen in the distance ; as for instance, the tents of Jephtha, and the sentinels who have been placed to guard the fords of the river Jordan, where the Ephraimites, in endeavouring to return into their own country, were recognised by their inability to pronounce the password Shibboleth, which the people of Ephraim, who could not articulate the letter *h*, called Sibboleth. This word means *floods of water* ; and therefore they were made to utter the request, “ Let us pass over the water.” And there fell at that time two and forty thousand men ; which was a terrible slaughter for one tribe to make of another ; but the Ephraimites appear to have deserved the punishment for their insolence and temerity in reviling their Brethren, threatening to destroy the house of Jephtha by fire, and making a hostile invasion of the country for that express purpose.

The reasons for omitting the two pillars from the first of these Tracing Boards appear to be because the Middle Chamber, with its approaches by the winding staircase being on the right side of the house adjoining the walls of the Temple, these pillars were not visible from thence, being placed at the entrance of the porch which opened into the Holy Place. The winding staircase closely tiled remains unaltered. It consists of fifteen steps, which alone might afford a series of useful and entertaining speculations to complete our progress along the mystical ascent ; for having passed over the three,



five, and seven steps, when from its summit we look back upon the latter division, the creation of the universe is naturally suggested to our minds, which was effected in six equal portions of time, while the seventh was consecrated to rest and worship. They also represent the Sephiroth, or mysterious ladder of the Jews, consisting of seven steps, crowned by the sacred Trinity.

The winding staircase is flanked by ornamented pilasters, against which are placed the larger Cherubim of the Temple, supporting the pentalpha and the seal of Solomon. Adjoining these, and fronting the supports of the gallery or lobby which leads to the Middle Chamber, are two arched panels, containing the working tools of a Fellow-craft, viz., the square, the level, and the plumb. The square is used amongst operative Masons to try and adjust all irregular angles of buildings, and to assist in bringing rude matter into due form ; the level is used to lay lines and prove horizontals ; and the plumb to try and adjust all uprights while fixing on their proper basis. By speculative Masons these instruments are applied to the regulation of conduct. The square teaches morality, the level equality, and the plumb uprightness of life and action. Thus by the moral application of these working tools the Fellow-craft hopes to ascend to the Grand Lodge above.

In the second Tracing Board we are favoured with a perspective view, looking from between the Pillars into the Holy Place, with the Sanctum Sanctorum at the farthest extremity ; and the meet-

ing of Solomon and the Queen of Sheba with Hiram, king of Tyre ; which have been introduced as figures, that an adequate idea may be formed of the magnitude of the pillars and the dimensions of the Most Holy Place.<sup>1</sup>

In this subsidiary Tracing Board we find the decorations of the pillars accurately portrayed with lily work, net work, and pomegranates, denoting unity, peace, and plenty. Their construction was the first important work performed by the chief architect, Hiram Abiff. Together they were 35 cubits in height, or  $17\frac{1}{2}$  cubits each. Jeremiah says, their thickness was four fingers' breadth, for they were hollow and formed of cast brass. The circumference was 12 cubits, and the diameter 4 ; and the chapiters in all 5 cubits high. They were surmounted by spherical bodies on which were delineated maps of the terrestrial and celestial globes ; instructions in which anciently formed one chief employment of a Fellow-craft's Lodge. The hollow space within the cylinders was

<sup>1</sup> As the name of the queen of Sheba has been connected with Freemasonry from the earliest times, it may not be uninteresting to ascertain who she was. Bruce says that amongst the Arabs her name was Belkis ; while the Abyssinians called her Macqueda. Our Saviour denominates her queen of the South ; and says that she came from the uttermost parts of the earth to hear the wisdom of Solomon. It is uncertain whether she were a Jewess or a Pagan ; but it is clear that she visited Solomon with the intention of puzzling him by hard and unanswerable questions. She appears to have been a person of learning ; because the reason she assigned for coming to him was to try whether fame had not exaggerated the report of his wisdom.

used as archives of Masonry and to hold the constitutional records, for which they were sufficiently capacious.

These pillars are surmounted by the acknowledged symbol of the Holy Spirit of God, a hovering dove between two cherubims in the act of worship. The holy place is gorgeously enriched with cherubims, to represent the hosts of angels attending to execute the Divine will and pleasure; and also with palm-trees and wreaths of flowers. Dr. Kitto justly suspects that these palm-trees formed a sort of pilasters; for certainly that seems to be the form in which a palm-tree, carved in relief, might be exhibited to most advantage. The figure of the palm-tree was well suited for this purpose, or for pillars, or for any form of ornamental exhibition. The selection of this form corresponded with one of the most pure characteristics of Egyptian taste; as did also the form of the lotus, which was given to the only two pillars, of which we read in the description of the Temple. We do not wish to say that Egypt furnished the models which were followed at Jerusalem. We are more interested in observing, that the earliest *written* account of a magnificent building concurs with the most ancient structures that still exist, in testifying that the ornaments of architecture were immediately derived from the types which nature offered; viz. the lotus or lily, and the pomegranate.

The Holy Place is lighted by ten candles, five on each side, with the altar of incense in the

centre. At the west end the Holy of Holies appears through a slight partition between the two curtains which are made to represent the veil of the temple. Now the tabernacle of Moses had two veils; the exterior one was placed at the entrance of the Holy Place, which Solomon superseded by the erection of the porch; and the other was the real veil of the temple which excluded the Sanctum Sanctorum from public view. This was rent at the crucifixion of Christ, to show that the most secret mysteries of religion were now unveiled, and the scheme of salvation fully laid open to Jew and Gentile alike, when Christ pronounced the potent words—"IT IS FINISHED."

#### TRACING BOARD OF THE THIRD DEGREE.

On a view of this Tracing Board we are struck with awe and veneration. The emblems of mortality and the resurrection are calculated to extort from us that holy exclamation of Grand Master David, "Lord, so teach us to number our days, that we may apply our hearts unto wisdom." In this document the veil of separation between Jew and Gentile is wholly withdrawn, and the mysterious contents of the Most Holy Place displayed to public view. These were the Ark of the Covenant with the Propitiatory or Mercy Seat, overshadowed by the divine Shekinah, which some think was nothing more than the Sacred Name or Word. Landseer conjectures that the Asherim of the Hebrews were surrounded by the Name of the Lord Jehovah expressed in Hebrew characters. This he denominates a Mystery; and adds, "let the reader refer

to those passages in the Lamentations of the Hebrew poets where the phrase *the Name of the Lord* occurs, and let him observe the mingled sentiment of woe and detestation that is felt by the author of some of the psalms, when the Babylonian invaders had violated the sanctuary, and cast the Name of the Lord to the ground."

The Cherubim, according to the opinion of the Rabbi Solomon, were pictured in human shape, in the form of young men ; because the angels appeared in that form to Abraham, Lot, and others ; and they were made with wings, because when the angels were despatched on any divine commission, they were said to fly. The description of those which Solomon made states that they stood upright upon their feet ; and were intended to represent the glory of God. Dr. Willet, in his Hexapla, institutes a curious comparison between the Cherubim of Moses and those added by Solomon. He says "they differed in the matter, one being all of gold, and the other of olive-tree overlaid with gold. They differed also in magnitude. Their wings were spread all one way, and they stood together ; with one wing they touched one another, and with the other they touched the walls on each side ; while the Cherubims of Moses stood at the two ends of the Mercy Seat. Solomon's Cherubims looked both towards the east, while those of Moses looked north and south.<sup>2</sup>

<sup>2</sup> In the last century our Brethren thus explained their recondite meaning, according to a ritual in my possession. Their wings being stretched over each other, denote their swift-

In the Holy of Holies of the tabernacle there were only two cherubims, while in the temple there were four.<sup>3</sup>

Amongst the most remarkable symbols on this Tracing Board, that of the central cavity, where the lost was found, is most conspicuous. By this emblem we represent the beginning of life, and the circle we run until the moment when we arrive at the end, and at our eternal destination. The working tools of a Master Mason consist of a pair of compasses, a skirret, and a pencil. The skirret, acting on a centre pin, is used to mark out the ground of a new building; with the pencil the Master draws his plans for the direction of the

ness in doing the will of God; their faces looking downward show their readiness to be employed as ministering spirits to such as should be saved to direct them into the paths of Christ, the Lord of glory.

<sup>3</sup> The emblems of mortality which decorate the coffin are thus commented on in the Masonic funeral service. "What are all the externals of majesty, the pride of wealth, or charms of beauty, when nature claims her just debt? Let us support with propriety the character of our profession, advert to the nature of our solemn engagements, and supplicate the Divine grace to enable us to pursue with unwearied assiduity the sacred tenets of our Order. Thus shall we secure the favour of that Eternal Being, whose goodness and power can know no bound; and prosecute our journey without dread or apprehension, to a far distant country whence no traveller returns. By the light of the Divine countenance we shall pass without trembling through those gloomy mountains where all things are forgotten, and at that great and tremendous day, when arraigned at the bar of Divine justice, judgment shall be pronounced in our favour, we shall receive the reward of our virtue, by acquiring the possession of an immortal inheritance, where joy flows in one continued stream, and no mound can check its course."

workmen ; and by the use of the compasses he ascertains their limits and proportions with accuracy and truth. These tools, as in both the former cases, are made subservient to the purposes of morality. Thus as the skirret has a chalked line attached to it, it points out the straight line of duty chalked out in the Sacred Word of God ; the pencil teaches that our words and actions are recorded in the book of God's remembrance to be brought against us at the day of judgment. The compasses are an emblem of Divine justice, which has given us a law, and left us free to choose or refuse whether we will obey it or not, with the certainty of reward or punishment according to our works. If we attend to the teaching of these working tools, and perform the duties which they prescribe, we may live in hope, through the merits of the Almighty Architect of the Universe, of ascending to the Grand Lodge above, where peace, order, and harmony eternally preside.

The ornaments of a Master Mason's Lodge depicted on the tracing board are the porch, the dormer, and the stone pavement. The porch is the entrance to the Holy of Holies ; the dormer is the window which gives light to the same ; and the stone pavement is for the high priest to walk on ; and his office is to burn incense to the honour and glory of the Most High, and fervently to pray for the continuance of prosperity and peace.<sup>4</sup>

<sup>4</sup> In the same formula, these ornaments are thus explained : That we should open the porch of our hearts to a true belief of the Holy Scriptures, and thereby prepare ourselves in the body

' In the open air, above the coffin, a sprig or branch of a tree is depicted, in conformity with the custom of ancient times, when the people of all nations entertained a sacred feeling on the subject of decking the graves of their honoured dead with plants and flowers. It was used to a great extent in this country a century ago, and the disuse of so beautiful a custom is much to be regretted. In the East the graves of deceased persons are still planted with odoriferous herbs and flowers, which are tended weekly by the female members of their respective families.

For a more copious explanation of the symbols before us, I must refer my Brethren to the *Historical Landmarks of Masonry*, vol. ii. Lect. xxvi. ; recommending them to reflect seriously on the uncertainty of their lives, which may be cut off at a moment's notice ; and never to forget that this life will be followed by another which will never have an end. The Tracing Board points out the resurrection of the dead, and a future state of rewards and punishments, to be distributed according to the measure of our faith and practice ; and its silent emblems eloquently exhort us to pass through things temporal, that we may not finally lose the things

of this flesh, which is the porch of preparation, to enter into the heavenly *Sanctum Sanctorum*. By the square pavement, we learn to square our hearts and minds by the Divine hewings, so as to avoid all stumbling-blocks, and checquered works of vain janglings and deceits ; and by the dormer at the top of the holy place, we are taught to chase away the obscure darkness of our minds by the heavenly light of Christ constantly shining into our hearts, as the fountain of all wisdom, strength, and beauty.



that are eternal. If we live righteously, the way to heaven is open to us. If we wipe away the tears from the orphan's cheek, and bring him up to virtue and to God ;—if we make the widow's heart to sing for joy ;—if we cheer our worthy, aged, and infirm Brother in his downward passage to the grave, we shall have cause to rejoice in the testimony of our conscience, that in all simplicity and godly sincerity we have had our conversation in the world.

These are the proper pursuits of speculative Masonry ; and if it be practised with a view of increasing the Faith, Hope, and Charity of its professors, and of producing a luxuriant harvest of Temperance, Fortitude, Prudence, and Justice, Brotherly Love, Relief, and Truth, it will show forth its good works to the glory of our Father which is in heaven. And then

At thy shrine, O Masonry,  
Shall admiring nations bend ;  
In future times thy sons shall see  
Thy fame from pole to pole extend.  
To worlds unknown thy heav'n-born light dispense,  
And systems own thy sacred influence.

## CHAPTER VI.

## LABOUR AND REFRESHMENT.

"Aftyr mete they went to play,  
Alle the folk as I you say,  
Some to chambre and some to bowere,  
And some to the hie towre,  
And some in the halle stode."

METRICAL ROMANCE.

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"Alexander subdued the world, Cæsar his enemies, Hercules monsters ; but he that overcomes himself is the true valiant captain."—HOWELL.

OUR Brethren of the last century, with a view to the more complete accommodation of the members, had their Lodges furnished with a long table extending from east to west down the centre of the room ; and in cases where the Lodge was numerous, two, flanked by benches with backs—leaving a commodious passage at each end for uses which every Brother is acquainted with ; and in the latter case, the Senior Warden occupied the north-west, and the Junior Warden the south-west end. On these tables were disposed a pair of 18-in. globes ; the perfect ashlar suspended from a Lewis, and affixed to a winch ; and sometimes an air pump, an armillary sphere, and a small philosophical apparatus, as well as the usual ornaments, furniture, and jewels. The effect was imposing ; and I think we have gained

nothing by its sacrifice. I confess I prefer this disposition of a Lodge for many reasons. It prevents that indiscriminate arrangement of the members, which occasionally creates much confusion, by placing the Brethren more completely under the Master's eye, and consequently under his command ; for in the present arrangement of the Lodge-room, opportunities are afforded for private conventions and conversations, which are the bane of societies constituted on the plan of Masonry, and a violation of the ancient charges of the Order, which positively forbid them "to hold private committees or separate conversation, without leave from the Master ; not to talk of anything impertinently or unseemly, nor interrupt the Master or Wardens, or any Brother speaking to the Master." Such conduct is sure to prove an obstacle to the good government of the Lodge, on which the stability and success of the institution in a great measure depend.

Besides, the table was a genuine floor-cloth, or great Tracing Board, not merely affording an opportunity for every Brother to reflect on the use and application of the various symbols which he has continually before his eyes, that point the way to a series of invaluable conclusions, each of which enforces some virtue, or inculcates some moral truth that may be brought into beneficial practice during his commerce with the world ; but also giving an increased facility of reference to the Worshipful Master in the chair ; and making a more permanent impression on the mind of a newly initiated can-

didate, by a sight of the symbols brought visibly under his notice, than by merely naming them with the customary explanations. Nothing fixes an object so firmly in the recollection as to have it displayed before the eye ; and therefore it was the laudable custom of some worthy Masters of that period to point out with a wand to the rough stone in the north-east angle of the Lodge, the various emblems disposed before him on the table, which were thus more appropriately illustrated, and more readily comprehended. The wisdom which was imparted by this simple process would be esteemed of greater value, because the candidate plainly saw that it was practical ; and the explanations would have more weight, because they would be understood to be reasonable and just ; and he would depart more perfectly satisfied that the institution into which he had just been admitted was worthy of commendation and approval.

The removal of the tables at the Union in 1813 was intended to supersede the custom of taking refreshment during Lodge hours, for which they afforded the requisite convenience ; as if moderate refreshment were inconsistent with the solemn business of the Lodge. The Author of our being understood much better the nature of man. He assigned hours for labour and hours for refreshment ; and he appointed certain physical appearances to determine, beyond the possibility of mistake, the recurrence of those stated periods of time. The Sun rises in the East, and calls him to labour ; it gains its

meridian in the South, and summons him to refreshment ; and it sets at length in the West, to remind him that repose is necessary to restore his exhausted strength for another day of toil. On this principle Freemasonry was originally founded ; and no squeamish taste, or fastidious opinion, ought to induce us to abandon it. The practice has received the sanction of all antiquity, and forms one of the unchangeable landmarks of the Order.

Besides, its disuse precludes the duty of one of the three Pillars of the Lodge, the Pillar of Beauty, and virtually annuls his office ; and how can a Lodge be supported if one of its main pillars be removed ? This officer proclaims aloud at the opening of every Lodge, that his duty is “ to call the men from labour to refreshment, and from refreshment to labour, that pleasure and profit may be the mutual result ; ”—but in practice he never discharges any such duty, and therefore becomes liable to the imputation of negligence, and his office of inutility. How does this agree with the ancient charge which directs the Wardens to be true to the Master and Fellows, taking care of all things both within and without the Lodge, that the Lord’s work be not retarded ? But the Junior Warden, by our present customs, has no option but to neglect his duty, by which, therefore, the Lord’s work is retarded, and he becomes amenable to the penalty of disobedience.

I am not ashamed to acknowledge that I like the good old custom of moderate refreshment during Lodge hours, because, under proper restric-

tions, I am persuaded that it is consonant with ancient usage. The following are the routine ceremonies which were used on such occasions by our Brethren of the last century. At a certain hour of the evening, and by certain ceremonies, the Lodge was called from labour to refreshment ; when the Brethren “ enjoyed themselves with decent merriment,” and the song and the toast prevailed for a brief period. The songs were usually on Masonic subjects, as printed in the old Books of Constitutions, and other works ; and although the poetry is sometimes not of the choicest kind, yet several of them may class amongst the best compositions of the day. Each song had its appropriate toast ;<sup>1</sup> and thus the Brethren were furnished with the materials for passing a social hour. And I can say from experience, that the time of refreshment in a Masonic Lodge, as it was conducted up to the Union in 1813, was a period of unalloyed happiness and rational enjoyment. All was peace, harmony, and brotherly love. The song appeared to have more zest than in a private company ; the toast thrilled more vividly upon the recollection ; and the small modicum of punch with which it was honoured, retained a higher flavour than the

<sup>1</sup> The original toast which was used by the four old Lodges before the revival of Masonry was as follows : “ Here’s a health to our Society, and to every faithful Brother that keeps his oath of secrecy. As we are sworn to love each other, the world no Order knows like this our noble and ancient fraternity. Let them wonder at the mystery. Here, brother, I drink to thee ! ”

same potation, if produced at a private board. With what a profound expression of pleasure have I often seen this characteristic toast received :—

To him that all things understood,  
 To him that found the stone and wood,  
 To him that hapless lost his blood,  
     In doing of his duty.  
 To that blest age, and that blest morn,  
 Whereon those three great men were born,  
 Our noble science to adorn  
     With wisdom, strength, and beauty.

Alas ! most of the Brethren of the times I speak of have gone to their long home ; and all but myself have bid adieu to Masonry for ever !

During these happy moments, the Brethren entered with much unction upon their refreshments ; which were generally conducted with great decorum in obedience to the old Gothic Constitutions, which direct the Brethren to “enjoy themselves with innocent mirth, treating one another according to ability, but avoiding all excess ;<sup>2</sup> not forcing any Brother to eat or

<sup>2</sup> “ Those,” says the Reviewer, “ who are avowedly hostile to our proceedings, accuse us of a fondness for show and decoration, of frivolity and childish amusements, of gormandizing and drunkenness, and of occult practices which are unbecoming of our profession as Christians ; giving us credit for being as perfect in our nomenclature as the squire of Hudibras, who

Anthroposophus and Floud,  
 And Jacob Behmen understood ;  
 Knew many an amulet and charm  
 That would do neither good nor harm ;  
 In Rosicrucian lore as learned  
 As he that *vere adeptus* earned.

Heaven help the impenetrable blockheads ! They would have us to be what they wish, rather than what we are. Even some

drink beyond his own inclination, according to the old Regulation of King Ahashuerus ; nor hindering him from going home when he pleases, lest the blame of their excess be justly thrown upon the Fraternity. No private piques, no quarrels about nations, families, religions, or politics, must be brought within the door of the Lodge ; for as Masons, we are of the oldest Catholic religion, and of all nations upon the square, level, and plumb ; and like our predecessors in all ages, we are resolved against political disputes, as contrary to the peace and welfare of the Lodge.” Occasionally, it is admitted, the Masons might and did transgress after the Lodge was closed ;<sup>3</sup> for, in the language of a writer in

of our own Brethren, who have not entered deeply into the intricacies of Masonic lore, but rest satisfied with a knowledge of the external trappings of the Order, like a boon companion in an ancient corporation that we wot of before the municipal reform came into operation, on being elected a common councilman, declared that he had attained the height of his ambition, in the privilege of enjoying the civic dinners scot-free,—these, we repeat, entertain unworthy ideas of an Institution, which they are either too proud or too ignorant to comprehend ; thinking—bless their simple souls !—that *operæ pretium non est*. These wavering Brothers resemble the recreant Pliable described by honest John Bunyan, who says,—“ Now I saw in my dream that by this time Pliable was got home to his house. So his neighbours came to visit him ; and some of them called him wise man, for coming back, and some of them called him fool, for hazarding himself with Christian ; others again did mock at his cowardliness, saying,—Surely, since you began to venture, I would not have been so base to have given out for a few difficulties. So Pliable sat sneaking among them.”

<sup>3</sup> I find in a printed letter, dated “ 9th November, in the vulgar year of Masonry, 5738,” the following passage on the above subject. “ Some complain that the Masons continue too long in the Lodge, spending their money to the hurt of



Blackwood's Magazine, "What says the poet, in one of those inspired strains by which the gifted sons of song, flinging the touch of genius around them, and therewith illuminating and revealing the sudden mysteries of nature, occasionally announce sublime truths to the world?—

"Punch cures the gout, the colic, and the phthisic,  
And is of all things the very best of physic."

Now although it is a poetical exaggeration, yet it is to be presumed that the most captious teetotaller will scarcely find anything reprehensible, amongst those who do not embrace his opinions, if they should imbibe, in the course of an evening, so much as two or three glasses not much larger than a tailor's thimble. And it is a well-attested fact, that the Freemasons' Lodges, even in those times of universal ebriety, were less liable to exception than any other associations of the time, notwithstanding the authority of Hogarth's libellous portrait of Sir Thomas de Veill, in his picture of Night, which is a wretched and defamatory caricature, unworthy of its author, although in keeping with the current slanders circulated to the prejudice of the Craft; for a striking excellence of the Masonic system is, its dissuasives from intemperance; on which, as we

their families, and come home too late, nay, sometimes intoxicated with liquor! But they have no occasion to drink much in Lodge hours; and when the Lodge is closed (always in good time), any brother may go home when he pleases; so that if any stay longer and get intoxicated, it is at their own cost, not as Masons, but as other imprudent men may do, for which the Fraternity is not accountable; and the expense of a Lodge is not so great as that of many a private Club."

have just seen, the ancient charges are very pointed. Indeed, Temperance, as one of the cardinal virtues, is held in the highest estimation, in the system of Masonry.


When I was Master of the Apollo Lodge, at Grimsby, the refreshments were abstemious and moderate. The amount for each Brother was strictly limited to three small glasses of punch, and this was seldom exceeded, except at the annual festival, when a pint of wine was allowed ; and I am apprehensive that a similar regulation was adopted by most other Lodges ; at least, I never met with an exception on ordinary occasions. Under such restrictions, Masonry was not likely to be charged with intemperance and excess. It is not to be denied but there were some Brethren who displayed an anxiety to have the allowance increased ; but the character of Masonry prevented them from persisting in their demands ; and I should think an instance of a Lodge, in these days, addicted to intemperance was not to be found. It would have been a *rara avis in terris, nigroque simillima cygno*. The Mason of the last century, I am afraid, was not constitutionally temperate ; but the fault was not in the system, it was in the temper of the times. No public literary or scientific pursuit was carried on without being washed down by numerous potations ; and it is sooth to say that most of the private students at the time were addicted to the same practice.

The present age has reversed the custom, and fallen into an extreme equally reprehensible, and at variance with scripture and reason. The prin-

ciple is carried to such an extent by some of the Grand Lodges in the United States of America, that they have enjoined total abstinence on the Brethren as a matter of duty. In the annual Report of the Committee of Foreign Correspondence, appointed by the Grand Lodge of New York, in the year 1842, we find the following passage:—

“Let us commend and congratulate our beloved Brethren of Ohio, for having grappled with and subdued a more formidable enemy than even that of rebellion—INTEMPERANCE. The attention of the Grand Lodge of this State was directed to this enormous evil many years ago. In June, 1816, the following resolution was adopted, and is still one of the regulations of this Grand Lodge:—

‘The use of distilled spirits in Lodge-rooms, at the meetings of the Lodges, is of evil example, and may be productive of pernicious effects, and the same is therefore expressly forbidden under any pretence whatever.’ To the Fraternity in Ohio, we are indebted for the first bold stand in a subordinate Lodge in favour of total abstinence from intoxicating drinks; and while it appears to be universally approved, they condemn any innovation upon the ancient Landmarks; referring the cause to the great and all-powerful test of the sublime principles of our Order, which disqualify the inebriate from the participation in our rites, and by enforcing which, intemperance must soon skulk from our borders, and be a name known only to be abhorred by every member of the Fraternity. Let ~~none~~ be initiated who have the least bias towards



intemperance, and let the initiated who are its victims be admonished, and we shall soon be clear of this blot upon our escutcheon."

We are unable, however, to give this regulation a decided approval, without first knowing the circumstances under which the injunction has been issued. It appears more reasonable to believe that total abstinence is contrary to our nature, and at variance with the Divine intention in placing man on earth.

It is contrary to the nature of man to drink water only, because, in most cases, the element is impure and pernicious.<sup>4</sup> When the Almighty

<sup>4</sup> Professor Clark, in his lecture in the theatre of the Royal Polytechnic Institution, on the subject of the impurities existing in water, stated that "serious fears ought to be entertained of the consequences of swallowing the myriads of animalculæ of the most disgusting forms, and of horribly voracious and nimble habits, which abound in what is called the pure beverage of the stream." And he further stated that, "notwithstanding all the purification, by filtration and otherwise, of the forty millions of gallons of water which are daily supplied to the inhabitants of the metropolis, there were still held in solution, in an invisible form, no less than about twenty-four tons of carbonate of lime; or, in other words, of that perilous stuff which constitutes the basis of the calculi that, under the various terms of chalk formations, concretions, &c., torment the human frame, and bring it to premature decay."

The bishop of Norwich, speaking of the professors of total abstinence, says,—“They are temperate, certainly, but it is a physical kind of temperance. Temperance does not consist in mere abstinence from wine or from spirits, but in abstinence also from anything that conduces to unhinge the mind, and to unfit it for the society in which it moves. This is too much to be seen in teetotalists; they are characterised by a sort of moral intoxication, if we may so call it; when once their passions are excited, they know no bounds; they irritate, oppose, and

intended to bestow the greatest earthly blessings on his favoured people, he promised to give them for their inheritance, "a land of oil and wine, of fields and vineyards ;"<sup>5</sup> because "wine maketh glad the heart of man, and oil giveth him a cheerful countenance."<sup>6</sup> And even under the present comparative neglect of the vine in Palestine, it is allowed that grapes and clusters of most extraordinary size are common.<sup>7</sup>

denounce ; which is all foreign to the precepts and principles of the Gospel. Again, there are certain fallacies in their arguments, which ought to be exposed. They object to anything containing alcohol. Then why do not they object to sugar ? Their common sense is at fault as well as their chymistry. In order to explain the mention of wine in Scripture, they try to make out that it is unfermented wine, instead of perceiving that the great principle of Scripture is (as might be illustrated by passages innumerable), that it is the abuse, not the use of a thing, in which the sin lies. I think teetotallers are, in some sort, morally intoxicated upon this point ; and, judging from their conduct upon too many occasions, I might almost say they were labouring under a species of *delirium tremens*." This reasoning is consonant with religion.

<sup>5</sup> See Numb. xvi. 14. Deut. vi. 2 ; vii. 13 ; xi. 14 ; xii. 17 ; xiv. 23 ; xxviii. 51. 1 Chron. ix. 29, *et passim*.

<sup>6</sup> Psalm civ. 15.

<sup>7</sup> Doubdan, in traversing the country about Bethlehem, found a most delightful valley planted with vines, which appeared to him of the choicest kind. He was not there in proper time to make any observations on the size of the clusters, but he was assured by the monks, that they still found some, even in the present neglected state of the country, weighing ten or twelve pounds. Reland also says that a merchant who had resided several years at Ramah, in this neighbourhood, assured him that he had there seen bunches of grapes weighing ten pounds each. Forster mentions that he knew a monk who had spent eight years in Palestine, and had been at Hebron, in the same district, where he saw clusters as large as two men could conve-

Can the advocates of total abstinence suppose that all the abundance of rich fruit which Palestine produced was consumed in its crude state? Do they forget the wine presses which were subjected to tithe from their great value?<sup>8</sup> Do they forget the wine fats mentioned by Isaiah,<sup>9</sup> or the wine cellars of David?<sup>10</sup> Do they forget that when the Israelites were threatened with plagues, one of the severest was, an abstinence from wine,—“thou shalt plant vineyards, but thou shalt not drink of the wine, nor gather the grapes, for the worms shall eat them?”<sup>11</sup> Do they forget that when the prophet reprov'd the hypocrisy of the Jews, he called that hypocrisy a moral drunkenness,—“they are drunken, but not with wine,”<sup>12</sup> intimating that the former was the most debasing vice?<sup>13</sup> They must have overlooked these, and many other scriptural facts connected with the use of wine, before they could make up their minds to advocate, under whatever circumstances, the doctrine of total abstinence.

While we contend, however, that the fruits of the earth were vouchsafed by the Divine goodness to be *used* by man, let it not be understood that we have

niently carry. See more of this in the Pictorial Bible, under Numb. xiii. 23.

<sup>8</sup> Numb. xviii. 27.

<sup>9</sup> Isaiah lxiii. 2.

<sup>10</sup> 1 Chron. xxvii. 27.

<sup>11</sup> Deut. xxviii. 39.

<sup>12</sup> Isaiah xxix. 9.

<sup>13</sup> “The principal things for the whole use of man’s life are water, fire, iron, and salt; flour of wheat, honey, milk, and *the blood of the grape*, and oil, and clothing. All these things are for good to the godly; but to the sinners they are turned into evil.”—Ecclus. xxxix. 26, 27.

the slightest intention of vindicating the abuse of them, which, on the contrary, we consider to be a violation of God's gracious design. St. Paul rebukes the Corinthians<sup>14</sup> for being drunken at their feasts ; but in the very same chapter, to show them the difference between temperance and total abstinence, he takes wine himself, and celebrates the Lord's Supper. Those, therefore, who would abolish wine because it intoxicates when taken to excess, and would substitute some other beverage of their own invention, even at the Holy Sacrament, are evidently overlooking the sanction, and violating the command, both of Christ and his apostles. But St. Paul, in his exhortations to temperance, includes meats as well as drinks ; total abstinence, therefore, to be consistent, should do the same ; for in the scriptures, gluttony is always classed with drunkenness, and they are equally condemned.

But while I find the Saviour of mankind recommending "new wine to be put into new bottles ;"<sup>15</sup>—when he denominates Judea, which was the finest country upon earth, "the Lord's vineyard," by way of excellence<sup>16</sup>—when I find him drinking it himself, and encouraging others to do the same, by filling six water-pots, each containing two or three firkins apiece, with wine, at the conclusion of a feast "when men had well drunk ;"<sup>17</sup>—when I see him introducing it as one of the elements of the most sacred rite of his religion, and declaring not only that it shall

<sup>14</sup> 1 Cor. xi.

<sup>16</sup> Mark xii. 1.

<sup>15</sup> Matt. ix. 19.

<sup>17</sup> John ii. 2, 10.

be used to the end of the world, but that it is also drank in the kingdom of God,<sup>18</sup> I cannot do otherwise than conclude that the system of total abstinence is a direct insult to the Saviour of mankind, by a violation of his commands, a renunciation of his example, and setting up our own wisdom in opposition to his most holy decision.<sup>19</sup>

<sup>18</sup> Mark xiv. 25.

<sup>19</sup> A modern writer judiciously observes, that it is enough for us that nature invites most persons by the stimulus of pleasure to a moderate use of fermented liquors, and that such moderate use is not attended, in the judgment of mankind, with any corresponding disadvantage. Every pleasure may be pursued in excess, however innocent in itself; but not all the logic of Birmingham shall persuade us that on that account all pleasure ought to be avoided.

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# ON THE VALUE OF MASONIC PUBLICATIONS,

BY THE REV. JOHN OSMOND DAKEYNE, M.A.

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The following Extract is copied from the Freemasons' Quarterly Review, for June, 1844, from the Speech of the Rev. J. Osmond Dakeyne, delivered on the occasion of his presiding at the Masonic Festival of the Oliver Testimonial at Lincoln, on the 9th of May, 1844.

"I need not tell you, Brethren, what Freemasonry is: before I was initiated, now some twenty years ago, I had read a good deal about what it is *not*. I allude to a book published by Professor Robison, of Edinburgh, towards the close of the last century, entitled, 'Proofs of a Conspiracy,' &c., in which he, with great ingenuity and considerable ability, endeavoured to connect Freemasonry with the worst features of the illuminati, &c., of the Continent. He was kind enough to say that he thought Masonry in England was, in some degree, free from the charges he had brought against it. And what were those charges? That we were disloyal, irreligious, and conspiring to overturn all sacred and settled institutions! This book made a great impression; but that impression is removed. And how? By these books which lie before me!—(Great cheering as the Rev. Brother then held up splendidly bound copies of Dr. Oliver's Masonic Works.) These have dissipated for ever the accusations brought against our Craft. *Disloyal!* Why, at the very moment when Professor Robison published his book, who were the heads of our Order? The chivalrous Earl of Moira, George Prince of Wales, and Edward Duke of Kent! *Disloyal!* Was not George the Fourth our Grand Master? Was not William the Fourth our Brother and Patron? Our last Grand Master was a Royal Duke. The Duke of York was one of the Brotherhood! The King of Hanover is a Freemason! Would all these princes have belonged to a disloyal society? Are we conspirators to overthrow settled institutions? Who is the present head of the army? The Duke of Wellington! Aye, the Duke of Wellington is a Freemason! Are we irreligious? The Archbishop of Canterbury, the Primate of all England, is a Freemason, and was once Master of a Bristol Lodge! But I need not pursue these points; but sure I am that neither I nor my Rev. Brothers near me would be present were it possible to bring any such charges to bear against us. These facts, and above all *these books*, have set our Order in its true light. And who wrote these books? Our friend and Brother and guest, whom we are now assembled to honour! They are the witnesses to his exertions—they are the vouchers for his services. Our Brother Goodacre has aptly alluded to the spreading of Masonry in the East, and, indeed, over the world. Wherever our principles have gone, thither also has passed the name of Dr. Oliver, the historian and the sage of Masonry; and contributions to this offering from the distant climes prove in some measure that his labours are not unrecognized."

\* \* See Page 9 for a list of Dr. Oliver's Works on Freemasonry.

## P R E F A C E.

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FREEMASONRY, like all other sciences, is a system of progression. Something more is required to constitute a bright Mason than a knowledge of the elements of the Craft. A carpenter may know the names of his tools, and have acquired some dexterity in their practical use ; but this will not enable him to build a house, or to construct a common dressing-case.

If any one is desirous of being a Mason, in the strict sense of the word, he must make himself acquainted with something more than words, signs, and tokens. The three stages of initiation can no more convert a man into a Mason, than the indenture of an apprentice can make him a mechanic.

He must read and meditate, study with care and attention the history and doctrines of the Order, and attend his Lodge with the utmost regularity, that he may become familiar with its discipline by actual personal observation.

There is no Royal road to Freemasonry.

The Gordian knot can be untied by diligence and application alone, and he who is ambitious to share in the honours of Masonry, must work his way up the ladder, step by step, with patient assiduity ; and, “forgetting what is behind, he must press forward toward the mark” he aims at, and his mental exertions will not fail of their reward.

The contents of this book will economize the labour of his researches, by placing before him the

gradual progress of Masonry from small beginnings to its present extension and prevailing influence in every country on the face of the habitable globe. And, which is of still greater importance, it will make him familiar with the doctrines and practices, manners and customs of the Fraternity, and its master minds in times when its purity had undergone no change.

It will be evident to the most casual observer, that the information contained in this work could not have been acquired by the most industrious and persevering observation of a single life, even though it might be extended to an extraordinary length, because it consists principally of private anecdotes, which could only be known by personal communication with the parties. And, accordingly, it is the result of an experience extending over three successive generations.

The facts are these. My lamented father, who died a few years ago, at the advanced age of ninety-two, was made a Mason, as I have reason to believe, in the year 1784. He was very methodical in all his transactions, and being a Masonic enthusiast, he noted down in a diary, expressly devoted to that purpose, under a vivid recollection of the facts, whether they were witnessed by himself or communicated to him by others, every event or conversation that struck his fancy as being either singular, characteristic, or important, in the working of the Craft.

By this process he preserved several interesting conversations of our distinguished Brethren in the eighteenth century, which would otherwise have been irrecoverably lost. Added to this, he was acquainted, in the early part of his life, with an intelligent Brother who was initiated by Dr. Manningham in 1740, and personally knew Brothers Desaguliers, Anderson, Martin Clare, Hutchinson, Calcott, Pres-

ten, and all the great lights of that period. He was, although advanced in years when my father knew him, full of anecdote; and having been an attentive observer of passing occurrences, my father derived a fund of valuable knowledge from his communications, which he committed to writing as he received them, and the MS. came into my hands a short time before his death. It contains many curious particulars, some of which are now made public for the first time. In fact, I do not believe there is in existence so good an account of the Masonic practice of that century, as is contained in this manuscript.

For this reason the following pages must not be accounted fabulous and without authority, because its contents are communicated through an imaginary medium; for the author is in possession of authentic vouchers for every transaction. It is true the language has been corrected, and, in many cases, the dialogue amplified and extended, but he is not aware that a single event has either been misrepresented or heightened in colouring or perspective. They will contain a true picture of the manners, customs, usages, and ceremonies of successive periods during the eighteenth century, drawn from the actual working of Lodges, and enlivened by numerous anecdotes of the master spirits of the several ages in which they respectively flourished; and, under whose active and judicious superintendence, Freemasonry reaped vast improvements, and attained a high preponderating influence and merited celebrity.

The book will, therefore, unquestionably prove a welcome addition to the meagre history of Masonry during the same period, which proceeded from the pens of Anderson, Noorthouck, and Preston, and constitute almost the only records to which we can refer for a knowledge of the very important events that distinguished Freemasonry from the revival to



the reunion of the ancient and modern sections.

It will be observed that the author has mentioned many peculiar usages and customs which the present system of Masonry does not tolerate; but being characteristic of the period, they will be, notwithstanding, an acceptable boon to the accumulating stores of Masonic literature. With our present lights, the inexperienced Mason may be inclined to ridicule the practices of a byegone age, and treat its peculiar doctrines as so many improbable fictions; but he should remember that the best Masons of the days here referred to had not dipped so deeply, as we have had the good fortune to do, into the recondite interpretation of the mysteries which they transmitted to posterity; and that, consequently, their customs and amusements took a tone from the peculiar constitution of society, and bore a patent resemblance to those of the numerous clubs and coteries which occupied the leisure and divided the attention of the gentlemen of "Merrie England" in the eighteenth century.

It will not be an uninteresting recommendation of this little work, to state that all the books and pamphlets, both for and against the Order, and all the pretended disclosures of our secrets, which were incessantly puffed by our opponents, and purchased with avidity and read with eagerness by the vast multitude of cowans who were desirous of becoming acquainted with the mysteries of Masonry without the ceremony of initiation, that were published in England during the entire century, have been noticed. The author is not conscious of any omission. He believes that no book or paper, which possessed the slightest pretension to publicity, has escaped his researches.

With these brief explanations, the author presents his work to the Fraternity, in the hope that it may

not be altogether unworthy of their acceptance. It would probably have never seen the light, had not a portion of it, some few years ago, appeared in the pages of the "Freemasons' Quarterly Magazine and Review." And it was so generally approved, that many kind, and perhaps partial, friends expressed an anxious desire to see it in a perfect form. If it should be found to possess any degree of interest, the author disclaims all share of the credit, except for performing the more humble duty of arranging materials which had been already collected, and putting them into a readable form. The task was simple—its execution easy; and if the reader finds as much pleasure in its perusal as the author has had in its compilation, he will consider himself amply repaid for his labour.

GEO. OLIVER.

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An idea of the absolute benefit arising from such a publication, appears to have been entertained on the Continent nearly a century ago, when M. Fleury published his "Dictionnaire de l'Ordre de la Félicité," for the use of the Androgyne Lodges, as they were then denominated, or lodges which admitted, indiscriminately, candidates and members of either sex.

A few years later, Perneti published a "Dictionnaire Mytho-Hermétique;" and there the matter rested for the remainder of the century. It is highly probable that the speculation was not remunerative, or it would doubtless have been followed up by similar publications on other branches of the science.

In 1805 the attempt was renewed by Chomel, who gave to the world an imperfect "Vocabulaire des Francs-Maçons," which was translated into Italian by Vignozzi. This was succeeded by a more compendious work, edited under the superintendence of M. Quantin, which he called a "Dictionnaire Maçonnique, ou Recueil des Esquisses de toutes les parties de l'Edifice connu sous le nom de Maçonnerie, &c.;" and in Germany, about the same period, Bro. G. Lenning published his "Encyklopädie der Freimaurerei." We find also the germ of a dictionary in the "Nomenclature, Ordre Alphabétique, des Principaux Rites, Coteries, Sociétés, Secrets, et Grades Maçonniques, répandus en France ou dans l'Etranger," inserted by Thory in the first volume of the "Acta Latomorum."

The two most perfect productions of this class are the "Freimaurer Lexicon," of Gadicke, and the "Lexicon of Freemasonry," by Dr. Mackey, Grand Secretary of the Grand Lodge of South Carolina, U.S. But although these publications are exceedingly well executed, yet their peculiar characteristics serve to render them only partially interesting to the English Fraternity. They dwell too largely on consistorial, capitular, ineffable, and spurious Freemasonry, to be adapted to the taste of an ancient Craft Mason; and it is therefore believed that a vocabulary of terms peculiar to Symbolical Masonry, and arranged in alphabetical order, for the convenience of expeditious reference, will prove an acceptable boon to the British Freemason.

It will be apparent at a single glance that the plan I have adopted is to give the best definitions from the best writers, with the name of the author attached to each article. This method has been preferred, as it was thought questionable whether the Fraternity would have considered the explanations of an individual brother to possess that undoubted authority with which every book of reference ought to be invested.

I have selected from Gadicke's German Lexicon, which has been so well translated by Bro. Watson in the Freemasons' Quarterly Review, all the matter which applies to Symbolical Masonry; because it is of great value as an evidence that however Continental Masonry may have been abused by the innovations of designing men, it still retains the orthodox principles enunciated by the ancient Fraternity. For those articles that are nameless, I am myself responsible: they are either original, or selected from one or other of my publications.

On an attentive perusal of the work, the reader will find that the definitions have been studiously contracted into as brief a space as possible consistently with perspicuity, in order to increase the number of words, and make the book more generally useful. It contains a summary view of the whole System of Blue Masonry, by a careful condensation of all that has been ever written on the subject; intelligible to the Fraternity, and mysterious to the profane. And my purpose will be effectually answered, if the explanations here given of the technical and other terms of Masonry, shall prove of sufficient value to induce the superficial brother to increase his stock of knowledge by a reference to other works, where the subjects are more copiously handled; or to confirm the more advanced Mason in the truth of those sacred principles, to the study of which he has devoted his *time and talents*.

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